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ISAIAH OF JERUSALEM



ISAIAH OF JERUSALEM

IN THE

AUTHORISED ENGLISH VERSION

WITH

AN INTRODUCTION, CORRECTIONS, AND NOTES

BY

MATTHEW ARNOLD

FORMERLY PROFESSOR OF POETRY IN THE UNIVERSITY OF OXFORD
AND FELLOW OF ORIEL COLLEGE

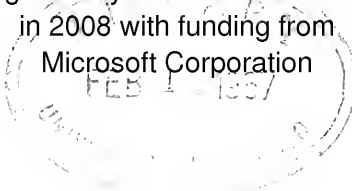
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INTRODUCTION.

THE time approaches for the revised version of the Old Testament to make its appearance. Before it comes, let us say to ourselves and say to the revisers that the principal books of the Old Testament are things to be deeply enjoyed, and which have been deeply enjoyed hitherto. It is not enough to translate them accurately ; they must be translated so as also to be deeply enjoyed, and to exercise the power of beauty and of sentiment which they have exercised upon us hitherto. Correct information by itself, as Butler profoundly says, is “really the least part” of education ; just as religion, he adds, “does not consist in the knowledge and belief even of fundamental truths.” No ; education and religion, says Butler, consist mainly in our being brought by them “to a certain temper and behaviour.” Now, if we are to be brought to a temper and behaviour, our affections must be engaged ; and a force of beauty or of sentiment is requisite for engaging them.

Correct rendering is very often conspicuously absent from our authorised version of the Old Testament ; far more often and far more conspicuously, indeed, than from our authorised

version of the New. Correct information as to the meaning, therefore, far oftener fails us in reading or hearing the Old Testament ; and the need for revision is great. But what a power is in the words as they stand, imperfectly as we may often comprehend them, impossible as it may often be to attach a clear meaning to them ! It can be said for them, at any rate, that they connect themselves with truths which have a surpassing grandeur and worth for us, and that they lend themselves to the connexion with a splendour of march and sound worthy of the great objects with which we connect them. Take, for instance, the two short lessons from Isaiah which we hear in church on Christmas Day. Hardly any one can feel that he understands them clearly as he hears them read ; indeed, as they now are, they cannot be understood clearly. But they connect themselves strikingly and powerfully with the great event which the festival of Christmas commemorates, and they have a magnificent glow and movement. " For every battle of the warrior is with confused noise and garments rolled in blood ; but this shall be with burning and fuel of fire." No one of us understands clearly what this means, and indeed a clear meaning is not to be got out of the words, which are a mistranslation. Yet they delight the ear, and they move us. Professor Robertson Smith brings an amended translation : " For the greaves of the warrior that stampeth in the fray, and the garments rolled in blood, shall be cast into the fire as fuel for the flame." Yes, we understand ; but the charm of the thing is rudely shaken. Mr. Cheyne brings us a transla-

tion more close and correct still : " For every boot of him that trampleth noisily, and the cloak rolled in blood, are for burning, the fuel of fire." The charm, has altogether vanished, if we receive these words to supersede the old words ; the charm has vanished, never to return.

Mr. Cheyne and Professor Robertson Smith read their Isaiah in the original Hebrew, and in the Hebrew they enjoy him. Their translation of him, like their notes and commentaries on him, are designed to give correct and exact information as to his meaning. But such correct information is in the present case, as Butler has told us, " really the least part" of the matter ; the main thing is the effect of a wonderful work of poetry and prophecy upon the soul and spirit. And this they themselves, as I have said, get by reading it in the Hebrew. But the mass of English readers, who know no Hebrew, how are they to get as fully as possible, for their soul and spirit, the effect of this wonderful work ? Granted that they get some of it even from the present imperfect translation in our Bibles ; but we must allow that they do not and cannot get it at all fully. Such translation as that of which I have quoted specimens above will not give it them more fully. It will give them more correct knowledge of Isaiah's meaning ; but his effect upon their soul and spirit it will even impair, and render less than it is now. What is to be done ? Can nothing be done to give it to them more fully ?

Such is the question which, with the revised version of the New Testament in my hands, and

the revised version of the Old Testament in prospect, I keep asking myself about Isaiah. Taking him merely as poetry and literature,—which is not, I will readily add, to take him in his entirety,—I consider the question very important. I rate the value of the operation of poetry and literature upon men's minds extremely high ; and from no poetry and literature, not even from our own Shakespeare and Milton, great as they are and our own as they are, have I, for my own part, received so much delight and stimulus as from Homer and Isaiah. To know, in addition to one's native literature, a great poetry and literature not of home growth, is an influence of the highest value ; it very greatly widens one's range. The Bible has thus been an influence of the highest value for the nations of Christendom. And the effect of Hebrew poetry can be preserved and transferred in a foreign language, as the effect of other great poetry cannot. The effect of Homer, the effect of Dante, is and must be in great measure lost in a translation, because their poetry is a poetry of metre, or of rhyme, or both ; and the effect of these is not really transferable. A man may make a good English poem with the matter and thoughts of Homer or Dante, may even try to reproduce their metre, or to reproduce their rhyme ; but the metre and rhyme will be in truth his own, and the effect will be his, not the effect of Homer or Dante. Isaiah's, on the other hand, is a poetry, as is well known, of parallelism ; it depends not on metre and rhyme, but on a balance of thought, conveyed by a corresponding balance of sentence ; and the effect of this can be

transferred to another language. Hebrew poetry has in addition the effect of assonance and other effects which cannot perhaps be transferred ; but its main effect, its effect of parallelism of thought and sentence, can. I ask myself, therefore, this question : How can the effect of this best of a great poetry and literature, an effect of the highest worth and power, an effect which can in a great degree be preserved in translation, and which our old version does preserve, but renders imperfectly—how, to the mass of English people, who do not know Hebrew, may the effect of Isaiah be so rendered and conveyed as that they may feel it most fully ?

I.

First and foremost in importance, for the attainment of such an end, is this rule :—that the old version is not to be departed from without necessity. It comes from a great flowering-time of our literature, and has created deep and powerful sentiments ; it is still the prime agent on which we have to rely for the attainment of our prime object, that Isaiah may be enjoyed fully. Increase of knowledge enables us to see mistakes in the old version and to correct them ; but only mistakes, real mistakes, should be corrected, and they should be corrected gently. I once said that I would forbear to alter the old version of Isaiah where it made sense, whether the sense made was that of the original or not. I went too far ; where the sense given by the old version is another sense from that of the original, alteration is required.

But we should use a large and liberal spirit in judging what constitutes a departure from the sense of the original. If the general sense is preserved, we should be satisfied. We should not regard ourselves as called to a trial of skill in which he succeeds best who renders the original most literally and exactly. At least, if we choose to engage in a trial of skill of such a kind, we should say to ourselves that all we can hope to produce in this way is what may be called aids to the study of Isaiah,—capable of being of great use, perhaps, to students, but the mass of mankind are not students, and the mass of mankind want something quite different. To meet the wants of the mass of mankind, our trial of skill must be, to succeed in altering as little as possible and yet altering enough, and in altering enough and yet leaving the reader with the impression that we have not altered at all, or hardly at all. Only thus can our revised version, under the actual conditions of the case, have charm ; and it is essential that it should have charm.

The first chapter of Isaiah really and strictly requires, for our purpose as thus laid down, three changes and three changes only. In verse 17, *relieve the oppressed*, should be *correct the oppressor* ; in verse 25, *thy tin*, should be *thine alloy* ; and in verse 31, for *the maker of it*, we should read *his work*. Two or three other very slight changes besides may be desirable, in order to bring out the effect better ; but these are the only changes which can be called indispensable. To re-write the chapter, if the reader we have in view is the great public,

not the sifting and curious student, is fatal. If the authorised version had succeeded in giving the chapters which follow as happily as in giving the first chapter, the task of a reviser would be easy indeed. But this high standard of success is not maintained; and consequently, in the chapters which follow there is much more need of change than in the first chapter. Still our rule should always be to alter as little as possible. What can be gained, or rather what is not lost, by changing, "But Ahaz said, I will not ask, neither will I tempt the Lord," into, "But Ahaz said, I will not ask, neither will I put Jehovah to the test"? Here no change was needed at all. Where change is needed, our ideal should be a case such as one which is presented in the sixteenth verse of the thirtieth chapter, where the change of a letter¹ is all that is required to effect a needful improvement, and to effect it admirably.

Undoubtedly the use of *Jehovah* or *Jahve*, instead of *The Lord*, is inadmissible in a version intended, not to be scanned by students, but to be enjoyed by the mass of readers. *Jehovah* and *Jahve* have a mythological sound, and to substitute them for *The Lord* disturbs powerful sentiments long and deeply established already. *The Eternal* is in itself a better equivalent than *The Lord* for *Jehovah*; it is adopted in one of the French versions. And in many of the familiar texts which a man has present to his mind and habitually dwells upon, he will do well to adopt it; he will find that it gives to the text a fuller and deeper significance. But there are combinations

¹ *Fly* for *flee*.

to which it does not lend itself without some difficulty, and to which *The Lord* lends itself better; and at any rate, to banish this accustomed reading, and to substitute for it everywhere *The Eternal*, would be too radical a change. There would be more loss to the sentiment, from the disturbing shock caused to it by so great a change, than gain from the more adequate rendering.

The old translators of Isaiah, with the notion that a prophet is, above everything, a man who makes supernatural predictions, lean always to the employment of the future tense; they use it excessively. But it is unnecessary and pedantic to change always, in order to mark that a prophet is *not*, above everything, a man who makes supernatural predictions, their future tenses into presents. The balance of the rhythm is often deranged and injured by the correction, without any compensating advantage. For, in truth, the present, the past, and the future, are all of them natural and legitimate tenses of prophecy. Sometimes the prophet may be said to intend them all, to use them all; and often one of them will serve to render him as well as another. "Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."¹ Here preterites, presents, and futures are mingled together; but the general

¹ Isaiah, v, 13, 14.

sense is adequately given, and nothing is gained by endangering the rhythm of these fine verses through turning all the tenses into presents. But sometimes the futures of the old version hinder our adequately seizing the sense, and then they are to be altered. "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly."¹ The magnates of Judah have been sent to Lachish to make Hezekiah's submission to Sennacherib; the ambassadors are returned and are at the gate of the capital, bringing with shame and consternation the tidings that the Assyrian, after accepting their submission and presents, insists further on the surrender of Jerusalem. "Behold, Judah's valiant ones cry without: the ambassadors of peace weep bitterly." The prophet is not predicting; he sees and hears the envoys weeping at the city gate. In a case of this kind the future tense impairs the effect, and must be altered.

2.

The first requisite, then, if we are to feel and enjoy the book of Isaiah aright, is to amend the authorised translation without destroying its effect. And the second requisite is to understand the situation with which the book deals, the facts to which it makes reference, the expressions which it employs;—to do this, and to do it without losing oneself in details. All sorts of questions solicit the regard of the student of Isaiah: questions of language, questions of interpretation, questions of

¹ Isaiah, xxxiii, 7.

criticism, questions of history. The student has the Assyrian inscriptions offering themselves to him on one side, and the great controversy as to the arrangement of the book of Isaiah offering itself to him on the other. Now, all kinds of knowledge are interesting, some kinds of knowledge are fascinating; and the book of Isaiah invites us towards kinds of knowledge which are peculiarly fascinating. But there is the same danger here which there is in the apparatus of philological study which accompanies and guards for us, in our boyhood, the entrance upon Greek. There is the danger of our losing ourselves in preliminaries, and of our being brought, by the pursuit of an impossible perfection, to miss our main design. Perfection is the ideal, thoroughness in preparation is most precious. But there is the danger, also, of forgetting how short man's time is, how easily he is diverted and distracted from his real aim, how easily tired. How many boys learning Greek never get beyond that philological vestibule in which we are kept so assiduously, never arrive at Greek literature at all! The adult student of Isaiah is exposed to the risk of a like misfortune. The apparatus to Isaiah is so immense, that the student who has to handle it is in danger of not living long enough to come ever to enjoy the performance of Isaiah himself.

Four names stand out from among the names of Isaiah's commentators. They are all of them the names of Germans. Mr. Cheyne is the first Englishman who has given us a commentary on Isaiah of like seriousness and sound knowledge

with theirs, and he would himself be the foremost to profess his obligations to them. The four Germans are Vitringa, Gesenius, Ewald, Delitzsch; and of these four, again, two stand out most prominently,—Ewald and Delitzsch. Both are invaluable; to both we owe all gratitude. Ewald kindles and inspires us most, Delitzsch instructs us most. But at what a length he instructs us, and with what discursiveness! Life being so short as it is, and the human mind so shallow a vessel, can it be well to make us read a closely-printed page of imperial octavo about the different kinds of wounds and their treatment, in connexion with the “wounds and bruises and putrefying sores”¹ spoken of by Isaiah? Can it be necessary, in connexion with Isaiah’s phrase, “though your sins be as scarlet,”² to give us another like page on the mystical character of red and white to this sort of effect: “Blood is the colour of fire and therefore of life; blood is red, because life is a fire-process?”

No, it is not necessary; and we must be careful not to let ourselves be lost in excursions of this kind. Still, it is very requisite to understand the situation with which the book of Isaiah deals, the facts to which it makes reference, the expressions which it employs. For instance, the mystic names of Isaiah’s sons, *Shear-jashub* and *Mahershalal-hash-baz*, are of the very highest significance. One of them, the name of *Shear-jashub*, governs the whole book. Yet not one in twenty among ordinary readers or hearers of Isaiah knows what

¹ Isaiah, i, 6.

² *Ibid.*, i, 18.

they mean. However, the chief drawback to our right enjoyment of Isaiah is our ignorance of that whole situation of things which the book supposes, rather than our ignorance of the meaning of particular expressions. Verses and passages from Isaiah are far more generally known, and far more present to the minds of most of us, than passages from the Greek and Latin classics. But they stand isolated in our minds, without our having any firm grasp of the facts to which they refer, or any clear view of the situation of things which they suppose. Cultivated people have in general a much clearer and more connected notion of the important moments and situations in Greek and Roman history,—of the Persian war, the rise of Athens, the Peloponnesian war, the Sicilian expedition, the Roman Republic, the Punic wars, Cæsar and the Empire,—than they have of the historical moment and situation with which Isaiah had to deal. But we cannot appreciate Isaiah unless we have before our minds this moment and situation.

Its history is well given in Professor Robertson Smith's recent work on the Prophets; but our purpose requires a narrative which will go into two or three pages, not a narrative spreading itself through a series of chapters. Let us try here to sketch the situation. There is some uncertainty in the chronology; the old received dates of the Jewish kings have in some cases to be corrected from data furnished by the Assyrian inscriptions. But, at any rate, the period with which we have to deal is the last half of the eighth century before Christ. From 750 to 700 B.C. is the period of Isaiah's activity.

The chief countries concerned are Judah, Israel, Assyria, Syria, Egypt, Ethiopia. Babylon for most of this period is as yet, though again and again rising in revolt, a vassal kingdom of Assyria. The great personages of the history are four successive kings of Assyria,—Tiglath-pileser, Shalmaneser, Sargon, and Sennacherib ; two successive kings of Judah,—Ahaz and Hezekiah ; the king of Syria, Rezin ; Pekah, king of Israel ; the king of Egypt, whom Isaiah calls by the general dynastic name of Pharaoh only ; and the king of Ethiopia. The main events of our fifty years' period are the conquest of Samaria, the capital of the kingdom of Israel, by the Assyrians in 721 B.C., and the failure of Sennacherib to possess himself of Jerusalem in 701.

Of the final scope of Isaiah's ideas, so far as we can apprehend it, and of the character and grandeur of his prophetic deliverances, I do not here speak. Here I only deal with his prophecy so far as our presentment of the historical situation requires. Isaiah's centre of action was Jerusalem. He was of noble, by some accounts of even royal birth. To his native country of Judah the long reign of Uzziah, the grandfather of Ahaz, had been a time of great power, wealth, and prosperity. The rival kingdom of Israel, under the reign of the second Jeroboam in part contemporary with the reign of Uzziah, had likewise been conquering, rich, and prosperous. Never since the death of Solomon, and the separation of the ten tribes from Judah, had the two kingdoms enjoyed so much prosperity. But when Isaiah began his career,

the tide of the northern kingdom's prosperity had long since turned. The king of Israel was now the subordinate ally of the king of Syria; and the two kings, fearing extinction by their great military neighbour on the north, Assyria, which was pressing hard upon them, desired to unite Syria, Palestine, and Egypt in resistance to Assyria's progress, and for this purpose to force the king of Judah into an alliance with them. At the end of Uzziah's reign the design was already formed. It was maturing during the reign of his son Jotham. And about the year 732 B.C., soon after the accession of Jotham's son, Ahaz, the kings of Syria and Israel appeared with an army in Judah, resolved to bend Ahaz to their will.

The outward and seeming prosperity of Judah had continued until the death of Jotham. On this outward prosperity the eyes of Isaiah in his early manhood rested; but it exercised no illusion upon him, he discerned its unsoundness. He saw his country with "an upper class materialised,"—an upper class full of cupidity, hardness, insolence, dissoluteness. He saw the lower class, the bulk of the people, to be better, indeed, and more free from vice than the upper class; he saw it attached in its way to the old religion, but understanding it ill, turning it into a superstition and a routine, admitting gross accretions and admixtures to it;—a lower class, in short, fatally impaired by bad example and want of leading. Butler's profound words, so true for at any rate the old societies of the world, cannot but here rise to the mind:—"The behaviour of the lower rank of mankind has

very little in it original or of home growth ; very little which may not be traced up to the influence of others, and less which is not capable of being changed by that influence. This being their condition, consider now what influence, as well as power, their superiors must, from the nature of the case, have over them. And experience shows that they do direct and change the course of the world as they please. Not only the civil welfare but the morals and religion of their fellow-creatures greatly depend upon them."

In his first deliverances,¹ soon after the year 740, Isaiah denounced as unsound the still existing outward prosperity of Judah, his country. Ahaz came to the throne ; and the young king, and the governing class surrounding him, now began freely to introduce from the neighbouring nations worships and rites, many of which had for their vicious adopters the attraction of being also dissolute or cruel orgies. Then fell the blow of invasion. The kings of Syria and Israel overran the country of Judah ; and, amid the consternation pervading Jerusalem, the famous meeting of Isaiah with Ahaz took place "at the end of the conduit of the upper pool, in the highway of the fuller's field."²

Three names, which are to be found in the chapter relating Isaiah's interview with Ahaz and in the chapter immediately following it, sum up for us the judgment of Isaiah upon this emergency, and indeed upon the whole troublous future discovering itself to his thoughts. These three names are *Immanuel*, *Shear-jashub*, *Maher-shalal-*

¹ Isaiah, ii-v.

² *Ibid.*, vii, 3.

hash-baz. Immanuel means, as everybody knows, "God with us." Shear-jashub and Maher-shalal-hash-baz are the names of Isaiah's two sons. The meaning of Shear-jashub is given in a subsequent chapter: "The remnant shall return." *Return*, not in the physical sense, but in the moral,—be converted, come to God. The third name, Maher-shalal-hash-baz, means, "Spoil speedeth, prey hasteth."

Spoil speedeth, prey hasteth. The kingdoms which the chosen people has made for itself, their world which now is, with its prosperities, idolatries, governing classes, oppression, luxury, pleasures, drunkards, careless women, systems of policy, strong alliances, shall pass away; nothing can save it. Strokes of statesmanship, fluctuations of fortune, cannot change the inevitable final result. The present invasion by Rezin and Pekah is nought. The kings of Syria and Israel will disappear; their plans will be frustrated, their power destroyed. But no real triumph is thus won, no continuance secured, for Judah as it is, for Judah's king and governing classes as they are. Assyria, the great and colossal power, the representative and wielder of "the kingdoms of this world" now, as Babylon and Rome became their representatives afterwards,—Assyria is behind. Swiftly and irresistibly this agent of the Eternal is moving on, to ruin and overwhelm Judah and Judah's allies. "He shall pass through Judah; he shall overflow and go over."¹ *Spoil speedeth, prey hasteth.*

And, nevertheless, *God is with us.* In this

¹ Isaiah, viii, 8.

Jerusalem, in this city of David, in this sanctuary of the old religion, God has been known, righteousness loved, the root of the matter reached, as they never have been in the world outside. The great world outside has nothing so indispensable to mankind, no germ so precious to mankind, as the "valley of vision" has. Therefore "he that believeth shall not take flight;" there is laid by the Eternal "in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation."¹
God is with us.

But it is the *remnant* shall return; the remnant, and the remnant only. Our old world must pass away, says Isaiah to his countrymen; God is with us for the making of a new world, but how few of us may take part in that making! Only a *remnant*! a remnant sifted and purged by sharp trial, and then sifted and purged afresh! "Even if yet there shall be a tenth, it shall return and shall be burned; but as a terebinth tree, and as an oak, whose substance is in them when they are cut down, so the stock of that burned tenth shall be a holy seed."² Against this seed the kingdoms of the world, the hosts of self-seeking and unrighteous power, shall not finally prevail; they shall fail in their attacks upon it, they shall founder. It shall see a king of its own, who shall reign not as Ahaz, but "shall reign in righteousness;" it shall see a governing class, not like the ministers and nobles of the court of Ahaz, but of whom "a man shall be as an hiding-place from the wind and a covert from the tempest;" where "the vile

¹ Isaiah, xxviii, 16.

² *Ibid.*, vi, 13.

person shall no more be called noble, nor the worker of mischief said to be worthy." It shall see the lower people with a religion no longer blind and gross; "the tongue of the stammerers shall be ready to speak plainly."¹ Amidst such a society it "shall see the king in his beauty, shall behold the land spreading very far forth."² *The remnant shall return.*

The final scope of these ideas of Isaiah, and what is really their significance and their greatness, I do not, as I have said, attempt to discuss here. But they give us, just as they stand, the clue to his whole book and to all his prophecy. Let us pursue our summary of the historical situation with their aid. They will enable us to make very brief what remains to be said.

Ahaz heard, but was not convinced. He had a more short and easy way than Isaiah's. He put himself into the hands of the king of Assyria. In 731 B.C. Tiglath-pileser, after chastising the kingdom of Israel, crushed the kingdom of Syria, and received the homage of Ahaz at Damascus. Shalmaneser, Tiglath-pileser's successor, determined to make an end of the subjected but ever restless kingdom of Israel, and formed the siege of Samaria, which was taken by his successor Sargon in 721. Three years before this destruction of the northern kingdom, Hezekiah had succeeded his father Ahaz upon the throne of Jerusalem. Hezekiah was a man of piety; but the governing class remained as they were before, and controlled the policy of their country. Judah was tributary to

¹ Isaiah, xxxii, 1, 2, 5, 4.

² *Ibid.*, xxxiii, 17.

Assyria, and owed to Assyria its deliverance from a great danger. But the deliverer and his designs were extremely dangerous, and made Judah apprehensive of being swallowed up presently, when its turn came. The neighbouring countries,—Phœnicia on the north, Moab, Ammon, and the Arabian nations on the east, Philistia on the west, Egypt and Ethiopia on the south,—shared Judah's apprehensions. There were risings, and they were sternly quelled; Judah, however, remained tranquil. But the scheme of an anti-Assyrian alliance was gradually becoming popular. Egypt was the great pillar of hope. By its size, wealth, resources, pretensions, and fame, Egypt seemed a possible rival to Assyria. Time went on. Sargon was murdered in 705; Sennacherib succeeded him. Then on all sides there was an explosion of revolts against the Assyrian rule. The first years of Sennacherib's reign were spent by him in quelling a formidable rising of Merodach Baladan, king of Babylon. The court and ministers of Hezekiah seized this opportunity for detaching their master from Assyria, for joining in the movement of the insurgent states of Palestine and its borders, and for allying themselves with Egypt.

All this time Isaiah never changed his view of the situation. The risings were vain, the Egyptian alliance could not profit. Of his three great notes he kept reiterating the sternest one, and insisting upon it: *Spoil speedeth, prey hasteth*. He repeated it to Moab and Arabia, to Tyre and Philistia, to Egypt and Ethiopia. The great stream of Assyrian conquest will assuredly sub-

merge you, he said, and you cannot escape from it.—But of what avail, then, could Egypt and Ethiopia be to help Judah?

Nay, and the stream must overflow Judah also. In the year 701, Sennacherib, victorious in Babylonia, marched upon Palestine. For Judah also was now the note true: *Spoil speedeth, prey hasteth*. But for Judah Isaiah had those two other notes besides, constantly alternating with the darker one; the notes of *God with us* and of *The remnant shall return*. Higher still those notes rose when the invader appeared in Judæa, confident, overbearing, unscrupulous, perfidious, and demanded the surrender of Jerusalem. Jerusalem, so Isaiah prophesied, the invader should never enter; a disaster should befall him, he should return in discomfiture to his own land.

Sennacherib's enterprise against Jerusalem presently failed. His own account of the failure is not the same as the Jewish account: any more than the account of the battle of Albuera in Napier's history is the same as the account of it in the *Victoires et Conquêtes de l'Armée Française*. But from the Assyrian account itself it is sufficiently manifest that the enterprise failed, and that Sennacherib returned to his own land unsuccessful.

It was a great triumph for Isaiah. And undoubtedly it gave him for the moment a commanding influence, and contributed not a little to the final accomplishment of religious reforms which were dear to his heart. Shall we ask whether it enabled him to behold a king reigning in righteousness, and a governing class like the

shadow of a great rock in a weary land? Shall we ask whether he even expected it to enable him to do this? No; we will not now pursue further his own conceptions as to the fulfilment of his own prophecies,—prophecies “impatient,” as Davison says, “for the larger scope.” We will not interrogate him as to his own view, as years rolled on with him, of his splendid promises of Immanuel and of the Remnant. He had put his Immanuel too soon by seven centuries. Too soon by far more than seven centuries had he put his reign of the saints, for it is not come about even yet. Men, as has been truly said, “are impatient, and for anticipating things;” even great prophets are “for anticipating things.” But with inspired faith and sure insight Isaiah foresaw Immanuel and the reign of saints; he foresaw and foretold them; he established the ideal of them for ever. The movement and upshot of history has, in part, brought his immortal prophecy true already, and will unfold its accomplishment more and more. We do well to love the exalted belief that in nothing will the prophecy of this sublime seer finally fail, in nothing will it come short.

At present, however, I do but give a summary of the historical situation which ought to be ever present to our minds in reading Isaiah. I will conclude the summary by saying that he lived on into the reign of Hezekiah’s son Manasseh, and that he is said to have been put to death by Manasseh. One tradition attributes his death to offence given to the fanaticism of a narrow religiosity by his large and free language. Whether his death was caused

by the hatred of a religious party, or by the hatred of that governing class which in former reigns he had so unsparingly assailed, we shall never know. A Puritan terror, an aristocratical terror, a Jacobin terror,—a great soul may easily become an object of fear and hatred to each and all of them. By any one of them he may easily perish. In one or the other of them, probably, Isaiah sank.

The events and personages of the historical situation of which I have thus given the rapid summary should be as familiar to us, if we are ever rightly to enjoy Isaiah, as the events and personages of those passages of history with which we are most conversant.

3.

The third requisite for a full enjoyment of Isaiah is to have the book so arranged that we can read his prophecies in their right order and in their right connexion. It is demonstrable that the book is not so arranged now; and although in re-arranging it there is danger of being fantastic and rash, and many critics have succumbed to this danger, yet some re-arrangement is absolutely necessary, and, if made with sobriety, fairness, moderation, and caution, must be of signal benefit.

Whoever has once acquainted himself with the history of the times during which Isaiah lived, must be struck with the close connexion in which his first thirty-nine chapters mostly stand with that history. They are called forth by it and turn upon it. The prophet announces judgments and blessings to come, he delineates

an ideal future ; but the positive history with which he deals is the history passing before his eyes,—the names, actors, and events are those of that history. He does not profess to exhibit the positive history of future centuries.

In the twenty-seven chapters which conclude the Book of Isaiah, and in certain chapters occurring amongst the first thirty-nine, this course of proceeding is changed. The names, actors, and events, are no longer contemporary with the prophet, like Ahaz, Hezekiah, the Assyrian invasion ; or else ideal creations like Immanuel. No, they are actual names and events of a time more than one hundred and fifty years after Isaiah's death,—Cyrus, the Medes and Persians, the fall of Babylon. Instead of insight profound indeed and most admirable, but still natural, we have supernatural prediction. ?

People say : As a fact, supernatural predictions are not made, names of future actors in human affairs, details of future events, are not foreknown. And the conviction of this has led a great and ever-growing majority of serious critics to conclude that in our present Book of Isaiah the deliverances of two distinct prophets have got joined together ; —the deliverances of one prophet whose centre was Jerusalem, and who had before his eyes the events of the year 700 B.C. and of the half century preceding it, and of another prophet whose centre was Babylon, and who had before his eyes the events of a time one hundred and fifty years later. These critics have been led in the same way to attribute prophecies in the Book

of Daniel, which were supposed to come from a Daniel living at the time of the Babylonian Captivity, to a much later prophet. As a matter of fact, supernatural predictions are not, it is said, made. But the point on which I, for my part, desire to insist, is a different one. I do not now urge that supernatural predictions are not, in fact, made, and that therefore we must separate the latter part of our Book of Isaiah from the earlier. What I urge is rather this: by separating the two prophets now joined together in our Book of Isaiah, and by letting each prophet deal with his own proper time, we enable ourselves to feel the Book not less deeply and fully, but more; we increase our enjoyment of it.

It is characteristic of the prophet whom we call Isaiah of Jerusalem to deal with the history passing before his eyes, and to show his insight by seizing that history's tendency and sure issue. His regards are on Jerusalem in the latter half of the eighth century before Christ; as the regards of the prophet who follows him, in the last twenty-seven chapters of our Book of Isaiah, are on Babylon about a hundred and sixty years later. The younger prophet has several differences distinguishing him from the older. The younger prophet has more copiousness, pathos, and unction than his predecessor; he has less fire, energy, and concentration. He is much more general; and he engages in outpourings, for which the stress of matter and of exposition allows his predecessor hardly any room. These are in themselves reasons for separating the two prophets and for reading each by himself. But a reason far more decisive

is supplied by the incomparably greater effectiveness which each will be found to acquire when read in connexion with his own time. So incomparably greater does the effectiveness of the elder prophet, in especial, become, when he is so read, that the reader who imagined himself to know Isaiah previously will be astonished and charmed; he will feel that he now really knows him for the first time, so new will be his sense of this great prophet's beauty and power.

In the last twenty-seven chapters of the Book of Isaiah we are in another world from the world of the first part. The centre, as I have already said, is Babylon, not Jerusalem; the posture of events, the state of the world, is quite different. Above all, the prophet's ideal helper, saviour, and restorer, is different. With the original Isaiah, he is a prince of the house of David, a rod out of the stem of Jesse, a Branch of the Eternal beautiful and glorious; smiting the earth with the rod of his mouth, and with the breath of his lips slaying the wicked. With the prophet of the last twenty-seven chapters he is the Servant whom man despiseth, whom the people abhorreth, the servant of tyrants; who strives not, nor cries, nor causes his voice to be heard in the street. The ideal has been transformed.

Now, to my mind it seems a more impressive thing, as it is certainly a more natural thing, that the later ideal should have developed itself, with the change of time and circumstances, out of the former, and should have come from a later prophet, than that both ideals should have proceeded from one and the same prophet. However, it may be

contended, pursuant to the old fashion of explaining these things, that Isaiah in a preternatural way foresaw the state of the world a hundred and fifty years after his own death, and himself transformed his Messianic ideal accordingly. Religious people, for the most part, are agreed to say that they are edified by a belief of this sort ; for my part, I am simply bewildered by it. But still, on this supposition, the later matter is at least kept separate from the earlier, the two are not jumbled up together. At the end of the thirty-ninth chapter there is a pause, and then (though without one of those prefaces which the original Isaiah is accustomed in a transition of this kind to employ) the Babylonian Isaiah begins. The march of the work, as regards order, is at least artistically natural, if we admit this supposition. But who can suppose that a writer of Isaiah's genius, whether he had supernatural prevision or not, would ever have so perverted the march of his work, have so spoiled it artistically, as to thrust in suddenly, without any connexion at all, the thirteenth chapter and the chief part of the chapter following, about Babylon and the death of Belshazzar, in the midst of chapters relating entirely to Assyria and to a history nearly two hundred years before Belshazzar's ; and then again abruptly to return, towards the end of the fourteenth chapter, to Assyria and the history of the eighth century before Christ ? The supernatural itself is less bewildering than a supposition like this, and to read Isaiah in so perverse an arrangement greatly impairs one's enjoyment of him.

But how, then, did the two or more prophets get joined together? To understand this, we must keep in mind that the Book of Isaiah did not assume its present shape until the time of Ezra, two hundred and fifty years after the date of the original Isaiah, and nearly a hundred years after the fall of Babylon. Ezra edited the sacred books; and even critics like Delitzsch, who claim unity of authorship for the whole Book of Isaiah, admit that there were interpolations in the books edited by Ezra. Now, in our Book of Isaiah itself there is one interpolation so remarkable, that Delitzsch singles it out and enlarges upon it. At the beginning of the thirty-sixth chapter it is said that "in the fourteenth year of king Hezekiah Sennacherib king of Assyria came up against all the defenced cities of Judah." But we know that Sennacherib's invasion took place in the year 701 B.C., and that this year was not the fourteenth year of Hezekiah but the twenty-third or twenty-fourth. In the thirty-eighth and thirty-ninth chapters comes the account of Hezekiah's sickness and of Merodach Baladan's embassy to him to congratulate him on his getting well. Now, the fourteenth year of Hezekiah is quite right as the year of Hezekiah's sickness, for his reign was twenty-nine years long, and he reigned fifteen years after his sickness. It is also quite admissible as the year of the embassy of Merodach Baladan, who at that time was in revolt against Sargon and in special need of Hezekiah's friendship. Therefore, while certainly the narrative in the thirty-sixth chapter, as this narrative stood origi-

nally, cannot have begun with assigning for its events the date of the fourteenth year of Hezekiah, the narrative in the thirty-eighth and thirty-ninth chapters may perfectly well have begun in that manner, for this narrative relates events earlier by ten or twelve years than the events of the other. But Hezekiah's sickness and Merodach Baladan's embassy were required by the arranger in Ezra's time to stand last, in order to form the transition to the Babylonian prophecies of the last part of the Book. The narratives, therefore, were transposed, and the date was transferred to the beginning of that narrative which now stood first, although for that narrative it is clearly inadmissible. Delitzsch himself receives this explanation of the erroneous date as necessary ; and it is evidence of an *arrangement* of contents actually taking place, at the first authoritative editing of the Book of Isaiah,—an arrangement more or less plausible, but erroneous.

Plausible it was, at a time when no man doubted but that a prophet was, above all, one who utters supernatural predictions, and when the rules of due sequence and ordinance for a work of genius might indeed move the maker of it himself, but were certainly not likely to trouble his arrangers. Isaiah had left his sublime deliverances to fructify in the minds of his disciples. One disciple, separated by three or four generations from the master, but living constantly with his prophecies and nourished upon his spirit, produced at the crisis of Babylon's fall a prophecy of Israel's restoration as immortal as Isaiah's own. This

disciple named not himself. Whether he intended his work to become joined with Isaiah's, and to pass among men with the authority of that great name, we cannot know. But his contemporaries joined the disciple's work with the master's, and by Ezra's time the conjunction was established.

It was a conjunction which that age might readily make. The younger prophet, as I have before said, is without some of the qualities of the elder; he is more given to generalities and to out-pouring. Above all, by his time it had become evident that the prince of the house of David, the royal and victorious Immanuel, whose birth Isaiah announced to be imminent, whose childhood should witness the chastisement of Ephraim, whose youth the visitation of Judah, but who in his manhood should reign in righteousness over a restored and far-spreading kingdom of the chosen people,—that this Immanuel's date was put too soon, and that the characters assigned to him required, I will not say some change, but some addition. Isaiah himself, however, had given the sign and uttered the word on which, for this addition, the insight of his successor seized. “The *meek*,” Isaiah in his picture of the ideal future had said, “shall increase their joy in the Eternal, and the *poor* among men shall rejoice in the Holy One of Israel.”¹ The word was here given. Possessing himself of it, the disciple of Immanuel's prophet fixed the new ideal of the *Servant*, despised and rejected of men, but anointed and sent “to preach good tidings unto the meek.”²

¹ Isaiah, xxix, 19.

² *Ibid.*, lxi, 1.

This stricken Servant's work is the condition of the victorious Immanuel's reign, and must precede it.

The Jewish nation could not receive the transformed ideal. Jesus, Christianity, the destruction of Judaism, were necessary to its triumph. Nevertheless the unknown prophet of the Babylonian Captivity had announced it; and there it henceforth stood, set up for ever. *Mansueti possidebunt terram.*

The Jewish nation, I say, could not receive the new ideal. Yet it could not but be profoundly stirred and transported by this ideal's unknown promulgator, although without truly comprehending him. It could not but feel the spirit and power of Isaiah in his disciple. There was the same irresistible eloquence, the same elate emotion, the same puissance of faith and joy. Isaiah was his inspirer among the prophets, his parent source, his only equal. The conjunction of the disciple with the master easily followed.

Besides this great prophecy of Israel's restoration after the fall of Babylon, other shorter prophecies of a similar date were in circulation. Whether they proceed from the same author as the great prophecy which fills the last twenty-seven chapters of the Book of Isaiah, cannot be determined with certainty. What is certain is, that even those which do not manifestly give their own date, yet lend themselves to the circumstances of the younger prophet's time better than to those of his predecessor's time; that they do not suit, but mar, the plan of composition which appears to govern the original Isaiah's Book; and that they have, besides, those characters of generality and of outpouring

which mark, as has been already said, the disciple rather than the original Isaiah. We shall find that their effect is felt best if we read them as subsidiary to the great prophecy which ends the Book, and as, like that prophecy, the work of a prophet formed upon Isaiah, but living amid other events, and a century and a half later ;—a prophet whose centre was Babylon, and who may most fitly be called *Isaiah of Babylon*, as the original Isaiah, whose centre was Jerusalem, may be called *Isaiah of Jerusalem*.

The shorter and isolated prophecies had, like the great prophecy of Israel's restoration which now ends our Book of Isaiah, the Isaian eloquence, the Isaian spirit and power. They, too, associated themselves in men's minds and affections with the original Isaiah's work, and the arrangers in Ezra's time finally incorporated them with it. But as these arrangers placed the great Babylonian prophecy at the end, where Merodach Baladan's embassy afforded a natural transition to it, so they placed the isolated prophecies in the connexion which they thought most natural for them. One division of the original Isaiah's prophecies consisted of *Burdens*, or oracular sentences of doom, pronounced against different nations. Among these burdens was placed the isolated prophecy having for its title *The Burden of Babylon* and celebrating the death of Belshazzar.¹ Another division of prophecies consisted of *Woes* pronounced upon a number of nations ; and here

¹ Isaiah, xiii-xiv, 23. Chapter xxi, 1-12 is of like date, and its present place is due to the same cause.

were inserted those other single prophecies of the Babylonian epoch for which insertion was desired, and which seemed to find here their own rubric and their most suitable place.

Some change of arrangement, then, we find forced upon us by regard to possibility, to probability, to the genius and art of the author with whom we have to deal. We have to detach from Isaiah of Jerusalem the great prophecy of restoration which fills the last twenty-seven chapters. We have to disengage from him, and to read in connexion with the restoration prophecy, several shorter single prophecies which are intermingled with Isaiah's prophecies in the first thirty-nine chapters. To these shorter prophecies we may give names from their subject-matter. Taken in the order in which they now stand in our Bibles, these prophecies are as follows:—*The King of Babylon* (xiii-xiv, 23); *The First Vision of Babylon's Fall* (xxi, 1-10); *Early Days of Return* (xxiv-xxvii); *Edom and Israel* (xxxiv, xxxv). Read where they at present stand, these prophecies interrupt the natural and impressive march of Isaiah's work, throw the attentive reader out, confuse and obstruct our understanding and our enjoyment. Removing them from the place where they now stand, and reading them in another connexion, we are enabled to enjoy much more these prophecies themselves, and to enjoy much more, also, the original Isaiah thus disengaged from them.

Re-arrangement to this extent may be called necessary. One's first impulse naturally is to receive a book as it comes to us, and from all un-

settlement of it one is averse. But we have to get over this natural conservatism in the present case, because so much more embarrassment to our understanding is created, so much more check given to our full enjoyment of Isaiah, by rejecting all re-arrangement than by accepting it. Mr. Cheyne, who was formerly inclined to follow Ewald in all his temerities, but who in his recent edition of Isaiah shows a moderation which, like his learning, deserves cordial acknowledgment,—Mr. Cheyne seems now disposed to leave *The King of Babylon* and *The First Vision* in the connexion where in our Bibles they stand. He still sees that prophets do not supernaturally mention names and incidents posterior to their own time. He knows that if Isaiah of Jerusalem wrote *The King of Babylon* and *The First Vision*, then the subject of these prophecies cannot be Belshazzar and the taking of Babylon by Cyrus. He is disposed to think, however, that the prophecies may possibly relate to the rising, in Sargon's time, of Merodach Baladan against Assyria, and that they may be left, therefore, to stand with the contemporary prophecies of Isaiah. But a greater shock is given to our sense of probability and possibility, our enjoyment is more spoiled, by having to dissociate the exhortation to Elam and Media from the Medo-Persian troops of Cyrus and to think it fortuitous, by having to dissociate the splendid "proverb against the king of Babylon" from the epoch-making death of Belshazzar, and to connect it with some unknown incident of an obscure struggle, than by taking the two prophecies

away from Isaiah and attributing them to a younger prophet. So, too, with *Edom and Israel* and with *Early Days of Return*. Some disturbance and shock is given to our feelings by meddling with the traditional arrangement, and by removing these prophecies from the place where they stand now. But nevertheless much more is gained than lost by doing it. They suit the history of the sixth century before Christ so much better than that of the eighth, they are so much less effective where they stand now than in connexion with Babylon's fall and the conquests of Cyrus, their very generality, which makes it not impossible to assign them to the eighth century, is so alien to the method of the original Isaiah,—that the balance of effect, the balance of satisfaction, the balance of enjoyment, is decisively in favour of removing them.

But tradition ought to go for something, and we should respect it where we can. If, in order to enjoy fully a great work, it is necessary, on the one hand, to have our sense of order and possibility satisfied, so also is it necessary for our enjoyment, on the other hand, that we should read our text with some sense of security. We are so constituted by nature that our enjoyment of a text greatly depends upon our having such a sense of security. This law of our nature Ewald totally disregards. No one can read Ewald's Isaiah with a sense of security. Ewald was a man of genius. He deeply felt Isaiah's grandeur himself, and he admirably helps us to feel it deeply too. But he was violent and arbitrary. He freely alters the text, striking things out when they do not

suit him, and inserting things of his own where he thinks they will be an improvement. Above all, he re-arranges the Book of Isaiah from one end to the other, and literally turns it, as the saying is, inside out. He is supremely confident in his own perception and judgment. He will tell you how many different prophets we hear speaking in the *Burden of Moab*, how many they are, and of what date each of them is, and exactly where each of them leaves off and the other begins. Like other critics of his school, like the professors of the so-called higher criticism generally, after producing reasonings which do really prove that a thing *might* have been so and so, he then jumps straight to the conclusion that they prove that so and so it *must* have been. Often and often one feels Ewald to be brilliant, ingenious, impassioned, profound, but not in the least convincing; and one reads his Isaiah with a disturbed and uneasy sense of its being a fantastic Isaiah; one reads it without security. This is, as I have already said, a great drawback upon one's pleasure. It is a drawback to which the solid English reader is specially sensible; and the solid English reader, I think, is right. But whether he is right or not, the drawback is strongly felt. Lowth's rashness in emendation has prevented his great services in the promotion of a better understanding of Isaiah from being widely useful. Lowth was a bishop of the Church of England, a Hebraist, and a man of fine taste and accomplishments. He had the qualifications and the authority requisite for propagating in England a truer understanding of

Isaiah, but one cannot say that he has done it. He failed to do it because of the liberties he allowed himself to take with his author. Lovers of their Bible desire, in reading their Isaiah, to read him with a sense of security.

All meddling with the letter itself of the text is, in my opinion, undesirable. The case is one where the feeling that liberty is taken with the text does more damage than any amendment of the text can do good. There has been suggested a brilliant emendation for a passage in the twenty-third chapter: to read, at the thirteenth verse, "Behold the land of the *Canaanites*," instead of "Behold the land of the *Chaldeans*." I would resist the temptation of making it. A tolerable sense can be got out of the reading *Chaldeans*, and when once we begin to change the text for the sake of bettering, as we think, the sense, where are we to stop? Again, in an important passage of the seventh chapter, the text, as it stands, has something embarrassing. "For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people; and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established."¹ Ewald urges that the words "And within threescore and five years shall Ephraim be broken, that it be not a people," are superfluous, and that afterwards one expects the words, "But the head of Judah is Jerusalem, and the head of Jerusalem is Jehovah;" and he

¹ Isaiah, vii, 8, 9.

boldly omits the former sentence and inserts the latter. Other editors who do not follow the example of his boldness so far as to insert the new words of Ewald's own invention, yet go so far with him as to strike out the words which he condemns as superfluous. But it is better, I think, to get out of the existing text what meaning can be got out of it, than to create the sense of insecurity which comes when the reader perceives the text to be treated with licence.

The same respect for existing facts, the same dread of the fantastic, which should govern us in dealing with the actual text of the prophecies of Isaiah, should govern us, also, in dealing with their re-arrangement. Some re-arrangement there must be ;—this, I think, has been proved and must be admitted. The balance of enjoyment in reading these prophecies, even the balance of security in reading them, is in favour of it. But the existing fact goes, after all, for something. The Book of Isaiah comes to us in an arrangement which it has had ever since Ezra's time. Probably the Book must before Ezra's time have already had its present arrangement in great part, since that is the most natural reason which we can suppose for Ezra's adopting it. Portions engaged with the names and events of a history long posterior to that history, with which Isaiah was engaged, we are compelled to think an appendage to the original Book, or insertions in it. But that which remains, when these portions are removed, is the original Book of Isaiah. At all events, it is safest for us now to treat it as such. We do well, when

we pass to the body of prophecies concerned with the very history with which Isaiah was engaged, to take the text as it stands, the arrangement as it stands, the history as it stands. Some critics suppose an invasion of Judæa by Sargon of which history tells us nothing ; others transfer the opening chapter to the middle of the Book, because the history with which the second and following chapters deal seems anterior to the history implied in the first chapter. Sargon *may* have invaded Judæa ; the first chapter *may* have originally stood in the middle of the Book. But it is not necessary to our adequate understanding of the Book to admit either conjecture, while to adapt the Book to such conjectures is fatal to all secure enjoyment of it. We make it something fantastic, and it loses power over us.

Until we come to the thirty-sixth chapter, at any rate, there is no difficulty in receiving the arrangement of the original Isaiah's prophecies mainly as it now stands. It is evident that they were uttered at different times. But we shall read them most naturally and with most satisfaction, if we conceive them to have been collected in their present arrangement by Isaiah himself in his old age, and at the moment when his influence was highest, shortly after the discomfiture of Sennacherib.

The Book falls into several groups or divisions, — divisions quite independent, of course, of the actual distribution into chapters, which comes to us not from Jewish antiquity at all, but from the Catholic Middle Age. The first chapter, however, is one of the real divisions into which the Book falls. It is a *Prelude*, an intro-

ductory piece opening the way and striking the tone for all which follows, and establishing the point of view from which Isaiah, about the year 700 B.C., wished the series of his prophecies to be read and the history of the preceding half century to be regarded. Then comes a division to which we may give for title one of the headings here employed by our Bibles: *Calamities coming upon Judah*. This prophecy (occupying chapters ii-v in our Bibles) belongs to the time of Jotham and of Isaiah's early career, when Jewish society was to outward view still prosperous. What follows next, the *Vision*, is exactly the sixth chapter in our version, as the *Prelude* is exactly the first. The *Vision* dates from a yet earlier time than the prophecy in Jotham's reign, and marks the outset of Isaiah's public career, his call to deal with the state of things declared in the prophecy preceding. After the *Vision* comes a group of prophecies to which we may most fitly give the great name of *Immanuel*. Occupying chapters vii-xii in our Bibles, they date from the reign of Ahaz and from the invasion of Judah by the kings of Syria and Israel; they set forth Isaiah's view of this crisis, and of the future to follow it. After *Immanuel* comes a division of prophecies best designated by Isaiah's own term, the *Burdens*;—a series of oracular sentences of doom upon the nations engaged in making the history which the prophet had before his eyes. Here, as has been already said, the *Burden of Babylon* was in Ezra's time inserted. The original *Burdens* of our Isaiah begin with the twenty-fourth verse of the fourteenth chapter, and with a sentence of doom upon Assyria. They extend through

the nine chapters which in our Bibles follow, but an insertion has to be disengaged from them : the *Burden of the Desert of the Sea*, or first vision of the fall of Babylon, in chapter xxi.¹ Between the *Burdens* and the succeeding division of prophecies, the *Woes*, comes an insertion² conceived in the spirit of these divisions, but with far greater generality, and pointing, so far as amidst this generality we can at all make out clearly the times and events indicated, to a later era,—the era of Cyrus. The *Woes* (this title again, like that of the *Burdens*, is supplied by a dominating phrase of Isaiah's own using)—the *Woes*, of which the purport is sufficiently explained by the name, extend from the beginning of our twenty-eighth chapter to the end of our thirty-third. They are followed by another insertion,³ of like character with the insertion which introduces them, and which should, like that, be separated from them. This insertion occupies two chapters, the thirty-fourth and thirty-fifth.

For the division which follows, the natural title is *Sennacherib*, since that personage is the main subject of it. This division contains one of Isaiah's noblest prophecies, which, together with the history accompanying it, is repeated in the Book of Kings with but slight variation. I have already noticed the demonstrable error of date which occurs at the outset. Undoubtedly Isaiah never assigned Sennacherib's invasion of Judah to the fourteenth year of king Hezekiah. We have seen how this error was probably caused, and that

¹ Verses 1-10.

² Named by me *Early Days of Return*.

³ Named by me *Edom and Israel*.

it shows later arrangers to have been busy with this part of the book. Shall we, with Ewald and others, retain of this division only Isaiah's famous prophecy in answer to the threatenings of Sennacherib, and put aside the rest altogether? We know, indeed, from the Book of Chronicles that Isaiah wrote history, and the historical style of the division in question is worthy of him. On the other hand, it is difficult to conceive so great a master of effect concluding such a whole as that which he had formed out of the combined series of prophecies hitherto enumerated, with a mixed division such as *Sennacherib*. It is difficult; and moreover, in order to admit it, we must further suppose that Isaiah finally arranged his Book of prophecies, not about 700 B.C., when he was seventy years old, but after the death of Sennacherib in 680 B.C., when Isaiah was ninety. For the murder of Sennacherib by his sons is mentioned in the thirty-seventh chapter. To suppose all this is to suppose things by no means likely; and their improbability, joined to the error in date at the outset, may well make us regard with suspicion Isaiah's authorship of this division as a whole. Still it is not absolutely impossible that this part too should be his; that at ninety years of age he should have arranged his prophecies with this *Sennacherib* to conclude them, and that the error of date at the beginning, together with a transposition of the matters recorded, should afterwards have crept in. There *Sennacherib* now stands in the Book of Isaiah, and it is not absolutely impossible that Isaiah should have himself put it there. At any rate we have no more fitting place

to which we may move it. It belongs to his time, it deals with the men and events of his age and not with those of the age of Babylon's fall. It is best to accept it provisionally where it stands, and to let it conclude the Book of the original Isaiah. With the fortieth chapter we pass to another age and world from his, and to prophecies which will not be attributed to him by any one who has been enabled to understand rightly the original Isaiah and his line of prophecy.

Thus, then, I have attempted to answer as clearly and fairly as I could my own question: How may we best enjoy Isaiah? Let me end by summing up the results reached.

First, we must respect, not in profession only, but in deed and in truth, the wording and rhythm of the old version. Such change as the change of, "Therefore saith the Lord, the Lord of hosts, the mighty One of Israel,"¹ into "Therefore this is the utterance of the Lord, Jehovah of Hosts, the Hero of Israel," is not to be thought of. In passages of this kind, indeed, the old version needs no change at all. Often it needs change, but no great change. "Before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings."² This is intelligible, but it departs too far from the original. It deserves, however, no such total subversion as that which Mr. Cheyne inflicts: "Before the boy shall know how to reject the evil and choose the good, deserted shall the land become,

¹ Isaiah, i, 24.

² *Ibid.*, vii, 16.

at the two kings whereof thou art horribly afraid." Sometimes the old version is not even intelligible. "Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled."¹ Or again, in a more celebrated passage: "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations."² Passages like these miss at present the right sense of the original entirely, and they must be reconstructed so far as to enable them to give it. But even this reconstruction may be effected without loss of the present fine rhythm and fine diction of these passages, and must be so effected, if Isaiah is to be enjoyed.

Secondly, we must know the historical situation which Isaiah had before him to deal with, and we must keep it present to our minds. By so doing we shall much increase our enjoyment of this greatest of the prophets.

And our sense of that situation, and of Isaiah's own powerful and characteristic line of prophecy, will be greatly enhanced if, thirdly, we separate from the Book of Isaiah one large work now appended to it, and several short works now mixed up with it; and if we then, disregarding the division into chapters, read what remains as one combined whole, made up of seven successive pieces,

¹ Isaiah, xviii, 2.

² *Ibid.*, ix, 1.

as follows : *Prelude, Calamities for Judah, Vision, Immanuel, The Burdens, The Woes, Sennacherib.*

To publish their Isaiah with this arrangement is not possible for the company of revisers, however successful may be their translation of him. And therefore I have thought that the present volume might be useful. It may be objected that to correct the translation of Isaiah a skilled Hebraist is required, and that I am not a skilled Hebraist. Certainly I am not. But the meaning of Isaiah has so long been the object of the most minute and attentive investigation by skilled Hebraists, that what is required for a work like the present is not so much that its author should himself be a great Hebraist capable of making fresh discoveries of his own ; it is rather that he should be Hebraist enough, and at the same time critic enough, to follow intelligently the researches of great Hebraists, and to judge and choose among the results reached by them. This, to the best of my power, I have done. I have also sought to exhibit Isaiah in that arrangement which seems desirable, and with the historical elucidations which I consider indispensable. The reader will find that the interpretation finally adopted for any passage is, if necessary, explained, but is not compared with other rival interpretations,—is not discussed or defended. The reason is, that my paramount object here is to get Isaiah enjoyed ; and the right way to get a great author enjoyed is to raise not as much discussion as possible over his meaning, but as little as possible.

ISAIAH OF JERUSALEM.

PRELUDE.

(I.)

1 THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 HEAR, O heavens, and give ear, O earth ! for the LORD hath spoken :—" I have nourished and brought up children, and they have rebelled against me.

3 " The ox knoweth his owner, and the ass his master's crib : but Israel doth not know, my people doth not consider."

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters : they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 Why should ye be stricken any more ? ye will revolt more and more : the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head

there is no soundness in it ; but wounds, and bruises, and putrefying sores : they have not been pressed, neither bound up, neither mollified with ointment.

7 Your country is desolate, your cities are burned with fire : your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

10 HEAR the word of the LORD, ye rulers of Sodom ! give ear unto the law of our God, ye people of Gomorrah !

11 To what purpose is the multitude of your sacrifices unto me ? saith the LORD : I am full of the burnt offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts ?

13 Bring no more vain oblations ; incense is an abomination unto me ; the new moons and sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them.

- 15 And when ye spread forth your hands, I will
hide mine eyes from you : yea, when ye make
many prayers, I will not hear : your hands are
full of blood.
- 16 Wash you, make you clean ; put away the
evil of your doings from before mine eyes ; cease
to do evil ;
- 17 Learn to do well ; seek judgment, correct the
oppressor, judge the fatherless, plead for the
widow.
- 18 Come now, and let us reason together, saith
the LORD : though your sins be as scarlet, they
shall be as white as snow ; though they be red
like crimson, they shall be as wool.
- 19 If ye be willing and obedient, ye shall eat the
good of the land :
- 20 But if ye refuse and rebel, ye shall be devoured
with the sword : for the mouth of the LORD hath
spoken it.
- 21 HOW is the faithful city become an harlot ! it
was full of judgment ; righteousness lodged in it ;
but now murderers.
- 22 Thy silver is become dross, thy wine mixed
with water :
- 23 Thy princes are rebellious, and companions of
thieves : every one loveth gifts, and followeth after
rewards : they judge not the fatherless, neither
doth the cause of the widow come unto them.
- 24 Therefore saith the Lord, the LORD of hosts,
the mighty One of Israel :—" Ah, I will ease me
of mine adversaries, and avenge me of mine
enemies :

- 25 "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thine alloy :
- 26 "And I will restore thy judges as at the first, and thy counsellors as at the beginning : afterward thou shalt be called, The city of righteousness, the faithful city."
- 27 Zion shall be redeemed through judgment, and her converts through righteousness.
- 28 And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.
- 29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.
- 30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.
- 31 And the strong shall be as tow, and his work as a spark, and they shall both burn together, and none shall quench them.

CALAMITIES FOR JUDAH.

(II-V.)

1 THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 "AND it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 "And many people shall go and say, 'Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:' for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

5 O HOUSE of Jacob, come ye, and let us walk in the light of the LORD!

6 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

- 7 Their land also is full of silver and gold, neither is there any end of their treasures ; their land is also full of horses, neither is there any end of their chariots :
- 8 Their land also is full of idols ; they worship the work of their own hands, that which their own fingers have made :
- 9 And the mean man boweth down, and the great man humbleth himself : therefore forgive them not !
- 10 ENTER into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty !
- 11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.
- 12 For the day of the LORD of hosts shall be upon every thing that is proud and lofty, and upon every thing that is lifted up ; and it shall be brought low :
- 13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,
- 14 And upon all the high mountains, and upon all the hills that are lifted up,
- 15 And upon every high tower, and upon every fenced wall,
- 16 And upon all the ships of Tarshish, and upon all pleasant pictures.
- 17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low : and the LORD alone shall be exalted in that day.

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- 18 And the idols he shall utterly abolish.
- 19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.
- 20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats ;
- 21 To go into the clefts of the rocks, and into the crevices of the crags, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.
- 22 Cease ye from man, whose breath is in his nostrils : for wherein is he to be accounted of ?
- 3 1 For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,
- 2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,
- 3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the master of the spell.
- 4 And I will give children to be their princes, and babes shall rule over them.
- 5 And the people shall be oppressed, every one by another, and every one by his neighbour : the child shall behave himself proudly against the ancient, and the base against the honourable.
- 6 When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing,

be thou our ruler, and let this ruin be under thy hand :

7 In that day shall he swear, saying, I will not be an healer ; for in my house is neither bread nor clothing : make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen : because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

9 The shew of their countenance doth witness against them ; and they declare their sin as Sodom, they hide it not. Woe unto their soul ! for they have rewarded evil unto themselves.

10 Say ye to the righteous, that it shall be well with him : for they shall eat the fruit of their doings.

11 Woe unto the wicked ! it shall be ill with him : for the reward of his hands shall be given him.

12 As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof : for ye have eaten up the vineyard ; the spoil of the poor is in your houses.

15 What mean ye that ye beat my people to pieces, and grind the faces of the poor ? saith the Lord GOD of hosts.

16 MOREOVER the LORD saith :—

Because the daughters of Zion are haughty,

and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet :

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their headbands, and their round tires like the moon,

19 The earrings, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the girdles, and the scent-bottles, and the amulets,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the pockets,

23 The looking-glasses, and the fine linen, and the hoods, and the vails.

24 And it shall come to pass, that instead of sweet smell there shall be stink ; and instead of a girdle a rent ; and instead of well set hair baldness ; and instead of a stomacher a girding of sackcloth ; and branding instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn ; and she being desolate shall sit upon the ground.

4 1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel : only let us be called by thy name, to take away our reproach !

2 IN that day shall the Branch of the LORD be beautiful and glorious, and the fruit of the land shall be excellent and comely for them that are escaped of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem ;

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

5 1 NOW will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill :

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein : and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men

of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

8 WOE unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

9 In mine ears saith the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard

not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because they have no knowledge : and their honourable men are famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure : and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled :

16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope :

19 That say, Let him make speed, and hasten his work, that we may see it : and let the counsel of the Holy One of Israel draw nigh and come, that we may know it !

20 Woe unto them that call evil good, and good evil ; that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter !

21 Woe unto them that are wise in their own eyes, and prudent in their own sight !

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink :

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust : because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them : and the hills do tremble, and their carcases are as dung in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth : and, behold, they shall come with speed swiftly.

27 None shall be weary nor stumble among them ; none shall slumber nor sleep ; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken :

28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind :

29 Their roaring shall be like a lion, they shall roar like young lions : yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day there shall be roaring over it like the roaring of the sea : and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

VISION.

(VI.)

6 ¹ IN the year that king Uzziah died I saw also the
Lord sitting upon a throne, high and lifted up,
² and his train filled the temple. Above it stood
the seraphims: each one had six wings; with
twain he covered his face, and with twain he
³ covered his feet, and with twain he did fly. And
one cried unto another, and said:—

Holy, holy, holy, is the LORD of hosts: the
whole earth is full of his glory.

⁴ AND the posts of the door moved at the voice
of him that cried, and the house was filled with
smoke. Then said I:—

⁵ Woe is me! for I am undone; because I am a
man of unclean lips, and I dwell in the midst of
a people of unclean lips: for mine eyes have seen
the King, the LORD of hosts.

⁶ THEN flew one of the seraphims unto me,
having a live coal in his hand, which he had
⁷ taken with the tongs from off the altar: and he
laid it upon my mouth, and said:—

Lo, this hath touched thy lips; and thine ini-
quity is taken away, and thy sin purged.

⁸ ALSO I heard the voice of the Lord, saying,
Whom shall I send, and who will go for us?

9 Then said I, Here am I ; send me. And he said :—

Go, and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not.

10 Make the heart of this people gross, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 THEN said I, Lord, how long ? And he answered :—

Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.

13 Even if yet in it shall be a tenth, it shall return, and shall be consumed : but as a terebinth tree, and as an oak, whose substance is in them, when they are cut down, so the substance thereof shall be a holy seed.

IMMANUEL.

(VII—XII.)

7 ¹ AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail
² against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.
³ Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub¹ thy son, at the end of the conduit of the upper pool in the
⁴ highway of the fuller's field; and say unto him:—

Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

⁵ Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

⁶ Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal—

⁷ Thus said the Lord GOD: It shall not stand, neither shall it come to pass.

⁸ For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three-

¹ "The remnant shall return."

score and five years shall Ephraim be broken,
that it be not a people,

- 9 And the head of Ephraim is Samaria, and the
head of Samaria is Remaliah's son. If ye will
not believe, surely ye shall not be established.

- 10 MOREOVER the LORD spake again unto Ahaz,
11 saying: Ask thee a sign of the LORD thy God ;
ask it either in the depth or in the height above.
12 But Ahaz said: I will not ask, neither will I tempt
13 the LORD. And he said:—

Hear ye now, O house of David ; Is it a small
thing for you to weary men, but will ye weary my
God also ?

- 14 Therefore the Lord himself shall give you a
sign ; Behold, the virgin shall conceive, and bear
a son, and shall call his name Immanuel.

- 15 Milk-curd and honey shall he eat, when he shall
know to refuse the evil, and choose the good.

- 16 For before the child shall know to refuse the
evil, and choose the good, the land shall be
forsaken, whose two kings make thee afraid.

- 17 The LORD shall bring upon thee, and upon
thy people, and upon thy father's house, days that
have not come, from the day that Ephraim
departed from Judah ; even the king of Assyria.

- 18 And it shall come to pass in that day, that the
LORD shall hiss for the fly that is in the utter-
most part of the rivers of Egypt, and for the bee
that is in the land of Assyria.

- 19 And they shall come, and shall rest all of them
in the desolate valleys, and in the holes of the
rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the legs: and it shall also consume the beard.

21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk that they shall give he shall eat curds: for milk-curd and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns.

24 With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

25 And on all hills that are digged with the mattock, thou shalt not come thither for fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

8 ¹ MOREOVER the LORD said unto me, Take thee a great tablet, and write in it with pen of the people concerning Spoil-speedeth-prey-hasteth.¹

² And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeber-
³ echiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me:—

Call his name "Spoil-speedeth-prey-hasteth."

¹ Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father, and my mother! the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 THE LORD spake also unto me again, saying:—

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son ;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory : and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah ; he shall overflow and go over, he shall reach even to the neck ; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel !

9 ASSOCIATE yourselves, O ye peoples, and ye shall be broken in pieces ; and give ear, all of ye of far countries : gird yourselves, and ye shall be broken in pieces ; gird yourselves, and ye shall be broken in pieces !

10 Take counsel together, and it shall come to nought ; speak the word, and it shall not stand : for " God-is-with-us ! " ¹

11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:—

12 " Say ye not, A confederacy ! wheresoever this

¹ Immanuel.

people shall say, A confederacy ! neither fear ye their fear, nor be afraid.

13 " Sanctify the LORD of hosts himself ; and let him be your fear, and let him be your dread.

14 " And he shall be for a sanctuary ; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 " And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

" Bind up the testimony, seal the law among my disciples !"—

17 AND I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I, and the children whom the LORD hath given me, are for signs and for tokens in Israel from the LORD of hosts, which dwelleth in mount Zion !

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that chirp, and that mutter—should not a people seek unto their God ? for the living should they seek unto the dead ?

20 " To the law and to the testimony !"—if they speak not according to this word, it is because for them there is no light of dawn.

21 And they shall pass along, hardly bestead and hungry : and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God ; and shall look upward,

22 And shall look unto the earth ; and behold

trouble and darkness, dimness of anguish ! and they shall be driven to darkness.

9 1 NEVERTHELESS the dimness shall not remain unto that which was vexed : as aforetime did come shame unto the land of Zebulun and the land of Naphtali, so afterward cometh honour ; to the way of the sea, beyond Jordan, the border of the Gentiles.

2 The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, thou hast increased the joy : they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the staff of his oppressor, as in the day of Midian.

5 For all the trampling of the warrior with confused noise, and the war-cloak rolled in blood— they shall be for burning and fuel of fire.

6 For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with righteousness from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8 THE Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in their pride and stoutness of heart :

10 "The bricks are fallen down, but we will build with hewn stones : the sycomores are cut down, but we will change them into cedars"—

11 Therefore the LORD shall set up the overthrowers of Rezin against them, and join their enemies together ;

12 The Syrians before, and the Philistines behind ; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

13 For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, palm-branch and rush, in one day.

15 The ancient and honourable, he is the head ; and the prophet that teacheth lies, he is the tail.

16 For the leaders of this people cause them to err ; and they that are led of them are destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows : for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

18 For wickedness burneth as the fire : it shall

devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire : no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry ; and he shall eat on the left hand, and they shall not be satisfied : they shall eat every man the flesh of his own arm :

21 Manasseh, Ephraim ; and Ephraim, Manasseh : and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

10 1 Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed ;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless !

3 And what will ye do in the day of visitation, and in the desolation which shall come from far ? to whom will ye flee for help ? and where will ye leave your glory ?

4 Without me they shall bow down among the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

5 O ASSYRIAN, the rod of mine anger, and the staff in mine hand for mine indignation !

6 I send him against an hypocritical nation, and

against the people of my wrath do I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so ; but it is in his heart to destroy and cut off nations not a few.

8 For he saith : " Are not my princes altogether kings ?

9 " Is not Calno as Carchemish ? is not Hamath as Arpad ? is not Samaria as Damascus ?

10 " As my hand hath found the kingdoms of the idols—and whose graven images did excel them of Jerusalem and of Samaria—

11 " Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols ?"

12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith : " By the strength of my hand I have done it, and by my wisdom ; for I am prudent : and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man :

14 " And my hand hath found as a nest the riches of the people : and as one gathereth eggs that are left, have I gathered all the earth ; and there was none that moved the wing, or opened the mouth, or chirped."

15 Shall the axe boast itself against him that

heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod did shake itself against them that lift it, or as if the staff did lift that which is no wood!

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a sick man fainteth.

19 And the remainder of the trees of his forest shall be few, that a child may write them.

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 "The-remnant-shall-return,"¹ even the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, only a remnant of them shall return: a consumption is decreed, flooding in with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the earth.

24 THEREFORE thus saith the Lord GOD of hosts: O my people that dwellest in Zion, be not afraid of the Assyrian, when he shall smite thee with a

¹ Shear-jashub.

rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger shall be for their destruction.

26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall break because of the fatness.

28 HE is come to Aiath, he is passed to Migron! at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth!

31 Madmenah is removed; the inhabitants of Gebim gather their stuff to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold! the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

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- 11 1 AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots :
- 2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ;
- 3 And shall make him of quick understanding in the fear of the LORD : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears :
- 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
- 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
- 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them.
- 7 And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox.
- 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.
- 9 They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

- 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious.
- 11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.
- 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.
- 13 The envy also of Ephraim shall depart, and the adverse ones of Judah shall be cut off : Ephraim shall not envy Judah, and Judah shall not vex Ephraim.
- 14 But they shall fly upon the shoulders of the Philistines toward the west ; they shall spoil them of the east together : they shall lay their hand upon Edom and Moab ; and the children of Ammon shall obey them.
- 15 And the LORD shall utterly destroy the tongue of the Egyptian sea ; and with his mighty wind shall he shake his hand over the river, and shall smite it into seven streams, and make men go over dryshod.
- 16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria ; like as it was to Israel in the day that he came up out of the land of Egypt.

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- 12 ¹ AND in that day thou shalt say : O LORD, I will praise thee ! though thou wast angry with me, thine anger is turned away, and thou comfortest me.
- ² Behold, God is my salvation ; I will trust, and not be afraid : for the LORD JEHOVAH is my strength and my song ; he also is become my salvation.
- ³ Therefore with joy shall ye draw water out of the wells of salvation.
- ⁴ And in that day shall ye say : Praise the LORD, call upon his name, declare his doings among the peoples, make mention that his name is exalted.
- ⁵ Sing unto the LORD ; for he hath done excellent things : this is known in all the earth.
- ⁶ Cry out and shout, thou inhabitant of Zion ! for great is the Holy One of Israel in the midst of thee.

THE BURDENS.

(XIV, 24-XXIII.)

- 14 ²⁴ THE LORD of hosts hath sworn, saying : Surely as I have thought, so it shall come to pass ; and as I have purposed, so shall it stand :
- 25 That I will break the Assyrian in my land, and upon my mountains tread him under foot : then shall his yoke depart from off them, and his burden depart from off their shoulders.
- 26 This is the purpose that is purposed upon the whole earth : and this is the hand that is stretched out upon all the nations.
- 27 For the LORD of hosts hath purposed, and who shall disannul it ? and his hand is stretched out, and who shall turn it back ?
- 28 IN the year that King Ahaz died was this burden :—
- 29 Give not thyself wholly to joy, Philistia, because the rod of him that smote thee is broken ! for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.
- 30 And the firstborn of the poor shall feed, and the needy shall lie down in safety : and I will kill thy root with famine, and he shall slay thy remnant.
- 31 Howl, O gate ; cry, O city ; Philistia, thou art wholly dissolved ! for there cometh from the

north a smoke, and none is away from his fellow in his ranks.

- 32 What shall one then answer the messengers of the nations?—That the LORD hath founded Zion, and it is a refuge unto the poor of his people.

15 1 THE burden of Moab:—

Because in a night Ar of Moab is laid waste, and brought to silence! because in a night Kir of Moab is laid waste and brought to silence!

- 2 He is gone up to Bajith, and to Dibon, the high places, to weep! Moab shall howl upon Nebo, and upon Medeba: on all their heads shall be baldness, and every beard cut off.

- 3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

- 4 And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

- 5 My heart doth cry out for Moab! his fugitives shall flee unto Zoar, the heifer of three years old: for by the mounting up of Luhith, with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

- 6 For the waters of Nimrim shall be desolate: for the grass is withered away, the herb faileth, there is no green thing.

- 7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away over the brook of the willows.

8 For the cry is gone round about the borders of Moab ; the howling thereof unto Eglaim, and the howling thereof unto Beer-clim.

9 For the waters of Dimon shall be full of blood : for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

16 1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion !

2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

3 "Take counsel, execute judgment ; make thy shadow as the night in the midst of the noonday ; hide the outcasts ; bewray not him that wandereth.

4 "Let Moab's outcasts dwell with thee ! be thou a covert to them from the face of the spoiler : for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 "And in mercy shall the throne be established : and there shall sit upon it in truth, in the tabernacle of David, one judging, and seeking judgment, and hasting righteousness."

6 —We have heard of the pride of Moab ; he is very proud : even of his haughtiness, and his pride, and his wrath : but his lies shall not be so.

7 Therefore shall Moab howl for Moab, every one shall howl : for the foundations of Kir-hareseth shall ye mourn ; surely they are stricken.

8 For the fields of Heshbon languish, and the vine of Sibmah : the lords of the heathen have

broken down the principal plants thereof, that came even unto Jazer, that wandered through the wilderness : her branches were stretched out, they were gone over the sea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah : I will water thee with my tears, O Heshbon, and Elealeh ! for the shouting for thy summer fruits and for thy harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field ; and in the vineyards there shall be no singing, neither shall there be shouting : the treaders shall tread out no wine in their presses ; I have made their vintage shouting to cease.

11 Wherefore my bowels do sound like an harp for Moab, and mine inward parts for Kir-haresh.

12 And it shall come to pass, when it is seen that Moab wearieth himself on the high place, and cometh to his sanctuary to pray, he shall not prevail.

13 THIS is the word that the LORD hath spoken
14 concerning Moab in the former time. But now the LORD hath spoken, saying :—

Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude ; and the remnant shall be very small and feeble.

17 1 THE burden of Damascus :—

Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

- 2 The cities of Aroer are forsaken : they shall be for flocks, which shall lie down, and none shall make them afraid.
- 3 The fortress also shall cease from Ephraim, and the kingdom from Damascus ; and the remnant of Syria shall be as the glory of the children of Israel, saith the LORD of hosts.
- 4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.
- 5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm ; and it shall be as he that gathereth ears in the valley of Rephaim.
- 6 Yet gleanings shall be left in it, as at the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.
- 7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.
- 8 And he shall not look to the altars, the work of his hands ; neither shall respect that which his fingers have made, either the groves, or the images.
- 9 In that day shall his strong cities be as the ruins in the thickets and in the heights, which they left because of the children of Israel : and there shall be desolation.
- 10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore thou hast planted a pleasant planting, and hast set it with strange slips ;

11 In the day thou madest thy plant to grow,
and in the morning thou madest thy seed to
flourish : but the harvest shall be a heap for the
day of wounding and of desperate sorrow.

12 WOE to the multitude of many people, which
make a noise like the noise of the seas ; and to
the rushing of nations, that make a rushing like
the rushing of mighty waters !

13 The nations shall rush like the rushing of
many waters : but God shall rebuke them, and
they shall flee far off, and shall be chased as the
chaff of the mountains before the wind, and like
a rolling thing before the whirlwind.

14 And behold at eveningtide trouble ; and before
the morning he is not ! This is the portion of
them that spoil us, and the lot of them that rob
us.

18 1 WOE for the land buzzing with wings, which
is beyond the rivers of Ethiopia ;

2 That sendeth ambassadors by the sea, even in
vessels of bulrushes upon the waters ! Go, ye
swift messengers, to the nation long-shanked and
smooth, to the people terrible from their beginning
hitherto ; the nation of great might and victorious,
whose land the rivers divide.

3 All ye inhabitants of the world, and dwellers
on the earth, see ye, when he lifteth up an ensign
on the mountains ! and when he bloweth a
trumpet, hear ye !

4 For so the LORD said unto me : I will take my
rest, and I will consider in my dwelling place like

a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowl shall summer upon them, and all the beasts of the earth shall winter upon them.

7 In that time shall the present be brought unto the LORD of hosts of a people long-shanked and smooth, and from a people terrible from their beginning hitherto; a nation of great might and victorious, whose land the rivers divide, to the place of the name of the LORD of hosts, the mount Zion.

19 ¹ THE burden of Egypt:—

Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

² And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour: city against city, and kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over into the

hand of a cruel lord ; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 The river-streams shall become stinking, the channels of Egypt shall be emptied and dried up: the reeds and flags shall wither.

7 The meadow-flats by the stream, by the mouths of the stream, and every seed-field by the stream, shall wither, be driven away, and be no more.

8 The fishers also shall mourn, and all they that cast angle into the stream shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave cotton, shall be confounded.

10 And the foundations of the land shall be broken ; all that labour for hire shall be troubled at heart.

11 Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish ! how say ye unto Pharaoh, " I am the son of the wise, the son of ancient kings " ?

12 Where are they ? where are thy wise men ? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived ; they have also seduced Egypt, even they that are the stay of the tribes thereof.

14 The LORD hath mingled a perverse spirit in

the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15 Neither shall there be any work for Egypt, which the head with the tail, the palm-branch with the rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against Egypt.

18 In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called "The city of destruction of idols."

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even

to the LORD, and he shall be intreated of them, and shall heal them.

23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall worship with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth,

25 Wherewith the LORD of hosts shall bless, saying : Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

20 1 IN the year that Tartan came unto Ashdod (when Sargon the king of Assyria sent him—the 2 same fought against Ashdod, and took it), at the same time spake the LORD by Isaiah the son of Amoz, saying :—

Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot.

AND he did so, walking naked and barefoot.

3 And the LORD said :—

Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia ;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this coast shall say in

that day: Behold, so fareth it with our hope, whither we fled for help to be delivered from the king of Assyria; and how shall we escape?

21 11 THE burden of Dumah:—

One calleth to me out of Scir: Watchman, what of the night? Watchman, what of the night?

12 The watchman said: The morning cometh, and also the night; if ye will inquire, inquire ye: return, come!

13 THE burden upon Arabia:—

In the desert in Arabia shall ye lodge, O ye travelling companies of Dedanim!

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me: Within a year, according to the years of an hireling, and all the glory of Kedar shall fail;

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

22 1 THE burden of the valley of vision:—

What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city,

a joyous city! thy slain men are not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound—and no bow-shot! all that are found in thee are bound together, while that they hasted to flee afar.

4 Therefore said I: Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For it is a day of trouble, and of treading down, and of perplexity, by the Lord GOD of hosts in the valley of vision, of breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

7 And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 And he withdraweth the covering of Judah, and thou hast looked in that day to the armour of the House of the Forest;

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool;

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall;

11 Ye make also a ditch between the two walls for the water of the old pool;—but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts

call to weeping, and to mourning, and to baldness, and to girding with sackcloth :

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine ; let us eat and drink, for to morrow we shall die !

14 And it was revealed in mine ears by the LORD of hosts : Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 THUS saith the Lord GOD of hosts :—

Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say :

16 What hast thou here ? and whom hast thou here ? that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock ?

17 Behold, the LORD will carry thee away with a mighty captivity, and will surely grasp thee.

18 He will surely violently turn thee and toss thee like a ball into a large country : there shalt thou die, and there the chariots of thy glory shall be, thou shame of thy lord's house !

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah :

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand : and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay

upon his shoulder ; so he shall open, and none shall shut ; and he shall shut, and none shall open.

23 And I will fasten him as a nail in a sure place ; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall ; and the burden that was upon it shall be cut off : for the LORD hath spoken it.

23 1 THE burden of Tyre :—

Howl, ye ships of Tarshish ! for it is laid waste, so that there is no house, no entering in : from the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the isle ! thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Nile, the harvest of the river, was her revenue ; and she was a mart of nations.

4 Be thou ashamed, O Zidon ! for the sea hath spoken, even the strength of the sea, saying : I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 When that the report cometh unto Egypt, then shall they be sorely pained at the report of Tyre.

- 6 Pass ye over to Tarshish ; howl, ye inhabitants of the isle !
- 7 Is this your joyous city, whose antiquity is of ancient days ? whose feet did carry her afar off to sojourn ?
- 8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth ?
- 9 The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.
- 10 Pass through thy land as a river, O daughter of Tarshish : there is no more band !
- 11 He stretched out his hand over the sea, he shook the kingdoms : the LORD hath given a commandment against Canaan, to destroy the strongholds thereof.
- 12 And he said, Thou shalt no more rejoice, O thou humbled virgin, daughter of Zidon ! arise, pass over to Chittim ; there also shalt thou have no rest.
- 13 Behold the land of the Chaldeans ! this people is not, the Assyrian hath made it to be for beasts that dwell in the wilderness : they did set up the towers thereof, they raised up the palaces thereof ; and he brought it to ruin.
- 14 Howl, ye ships of Tarshish ! for your strength is laid waste.
- 15 AND it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king ; after the end of seventy years shall Tyre sing as an harlot :—

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- 16 "Take an harp, go about the city, thou harlot that hast been forgotten ; make sweet melody, sing many songs, that thou mayest be remembered !"
- 17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.
- 18 And her merchandise and her hire shall be holiness to the LORD : it shall not be treasured nor laid up ; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for seemly clothing.

THE WOES.

(XXVIII-XXXIII.)

- 28 ¹ WOE to the crown of pride of the drunkards of Ephraim, whose glorious beauty is a fading flower, which is on the head of the fat valleys of them that are overcome with wine!
- ² Behold, the Lord hath a mighty and strong one, which, as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the strong hand.
- ³ The crown of pride of the drunkards of Ephraim shall be trodden under feet.
- ⁴ And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he catcheth it up.
- ⁵ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,
- ⁶ And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn back the battle at the gate.
- ⁷ BUT these, also, have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out

of the way through strong drink ; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 "Whom will he teach knowledge? and whom will he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts?

10 "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

11 YEA, with stammering lips and another tongue will he speak to this people!

12 To whom he said: This is the rest wherewith ye may cause the weary to rest, and this is the refreshing; yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem!

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord GOD: Behold, I lay in Zion for a foundation a stone, a tried stone,

a precious corner stone, a sure foundation : he that believeth shall not take flight.

17 Judgment also will I lay for a line, and righteousness for a plummet : and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand ; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you : for morning by morning shall it pass over, by day and by night : and it shall be a vexation only to understand the report.

20 For the bed is shorter than that a man can stretch himself on it : and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibcon ; that he may do his work, his strange work ; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong : for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

23 GIVE ye ear, and hear my voice ; hearken, and hear my speech !

24 Is the plowman plowing alway to sow ? is he opening and breaking the clods of his ground ?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in wheat in rows, and the

barley in its appointed place and the rie on the border thereof.

26 For his God doth instruct him to discretion, and doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread corn is threshed; howbeit he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horses.

29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

29 1 WOE to Ariel, to Ariel, the city where David dwelt! Add ye year to year; let them kill the sacrifices;

2 Then I will distress Ariel, and there shall be heaviness and sorrow—and then it shall be unto me as Ariel.

3 For I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of a ghost, out of the ground, and thy speech shall whisper out of the dust.

5 And then the multitude of thine enemies shall be made like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

- 6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.
- 7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.
- 8 It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty! or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite! so shall the multitude of all the nations be, that fight against mount Zion.
- 9 STAND ye still, and wonder! blind ye your eyes, and grow blind! They are drunken, but not with wine; they stagger, but not with strong drink.
- 10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your rulers, the seers, hath he covered.
- 11 And the vision of all this is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:
- 12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.
- 13 For thus hath the Lord said: Forasmuch as this people draw near me with their mouth, and

with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men ;

- 14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder ; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall disappear.

- 15 WOE unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us ? and who knoweth us ?

- 16 Surely ye are perverse ! is the potter like as the clay, for the work to say of him that made it, He made me not ? or for the thing framed to say of him that framed it, He had no understanding ?

- 17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest ?

- 18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

- 19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

- 20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off :

- 21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob : Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he and his children see the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

30 1 WOE to the rebellious children, saith the LORD, that take counsel, but not of me ; and that weave a confederacy, but not by my spirit, that they may add sin to sin :

2 That walk to go down into Egypt, and have not asked at my mouth ; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt !

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 THE burden of the beasts of the south :—
“ Through the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches

upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

7 "For the Egyptians shall help in vain, and to no purpose ; therefore have I cried concerning this : Proud Rahab is Shabeth sit-still !"

8 Now go, write it before them in a tablet, and note it in a book, that it may be for the time to come for ever and ever.

9 For this is a rebellious people, lying children, children that will not hear the law of the LORD :

10 Which say to the seers, See not ! and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits,

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us !

12 Wherefore thus saith the Holy One of Israel : Because ye despise this word, and trust in oppression and perverseness, and stay thereon ;

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potters' vessel that is broken in pieces ; he shall not spare : so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

15 For thus saith the Lord GOD, the Holy One of Israel : In returning and rest shall ye be saved ; in quietness and in confidence shall be your strength : and ye would not.

16 But ye said, No ; for we will fly upon horses ;

therefore shall ye flee : and, We will ride upon the swift ; therefore shall they that pursue you be swift.

- 17 One thousand shall flee at the rebuke of one ; at the rebuke of five shall ye flee : till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

- 18 AND therefore will the LORD wait before he be gracious unto you, and therefore will he delay before he have mercy upon you : for the LORD is a God of judgment : blessed are all they that wait for him !

- 19 FOR the people shall dwell in Zion at Jerusalem : thou shalt weep no more ! he will be very gracious unto thee at the voice of thy cry ; when he shall hear it, he will answer thee.

- 20 And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers :

- 21 And thine ears shall hear a word behind thee, saying, " This is the way, walk ye in it," when ye turn to the right hand, and when ye turn to the left.

- 22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold : thou shalt cast them away as a defiled cloth ; thou shalt say unto it, Get thee hence.

- 23 Then shall he give rain for thy seed, that thou sowest the ground withal ; and bread of the increase of the earth, and it shall be fat and

plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 BEHOLD, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire,

28 And his breath as an overflowing stream reaching to the midst of the neck, to winnow the nations with the fan of destruction: and there shall be a bridle in the jaws of the peoples causing them to err.

29 Ye shall have a song, as in the night when the holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

- 31 For through the voice of the LORD shall the Assyrian be beaten down, when the LORD shall smite with a rod.
- 32 And every stroke of the staff of judgment, which the LORD shall lay upon him, it shall be with tabrets and harps : and in battles of his brandished arm will he fight against him.
- 33 For Tophet is ordained of old ; yea, for the king it is prepared ; he hath made it deep and large : the pile thereof is fire and much wood ; the breath of the LORD, like a stream of brimstone, doth kindle it.

31 1 WOE to them that go down to Egypt for help ; and stay on horses, and trust in chariots, because they are many ; and in horsemen, because they are very strong ; but they look not unto the Holy One of Israel, neither seek the LORD !

2 Yet he also is wise, and will bring evil, and will not call back his words : but will arise against the house of the evildoers, and against the help of them that work iniquity.

3 Now the Egyptians are men, and not God ; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me : Like as the lion and the young lion growling over his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them : so shall

the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying round, so will the LORD of hosts defend Jerusalem ; defending also he will deliver it ; and passing over he will preserve it.

6 Turn ye unto him from whom the children of Israel have deeply revolted !

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

8 Then shall the Assyrian fall with the sword, not of a mighty man ; and the sword, not of a mean man, shall devour him : but he shall flee from the sword, and his young men shall be for bondsmen.

9 And his rock, it shall pass away for fear, and his princes shall flee from their ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

32 1 BEHOLD, the king shall reign in righteousness, and princes shall rule in judgment ;

2 And a man shall be as an hiding place from the wind, and a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The vile person shall be no more called noble, nor the worker of mischief said to be worthy.

- 6 For the vile person doth speak villainy, and his heart doth work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he doth cause the drink of the thirsty to fail.
- 7 The instruments also of the worker of mischief are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.
- 8 But the noble deviseth noble things; and staunch to noble things shall he stand.
- 9 RISE up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech!
- 10 A year and a day, and ye shall be troubled, ye careless women! for the vintage shall fail, the gathering shall not come.
- 11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins!
- 12 They shall beat the breast for the pleasant fields, for the fruitful vine.
- 13 Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:
- 14 Because the palaces shall be forsaken; the uproar of the city shall be desolate; the hill and tower shall be for dens for ever, a joy of wild asses, a pasture of flocks;
- 15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

- 16 Then judgment shall dwell in the wilderness,
and righteousness remain in the fruitful field.
- 17 And the work of righteousness shall be peace ;
and the effect of righteousness quietness and
assurance for ever.
- 18 And my people shall dwell in a peaceable
habitation, and in sure dwellings, and in quiet
resting places.
- 19 And it shall hail, and the forest shall be
brought down ; and the city shall be low, in a low
place.
- 20 Blessed are ye that sow beside all waters, that
send abroad the feet of the ox and the ass !

- 33** 1 WOE to thee that spoilest, and thou wast not
spoiled ; and dealest injuriously, and they dealt
not injuriously with thee ! when thou shalt cease
to spoil, thou shalt be spoiled ; and when thou
shalt make an end to deal injuriously, they shall
deal injuriously with thee.
- 2 O LORD, be gracious unto us ; we have waited
for thee ! be thou their arm every morning, our
salvation also in the time of trouble !
- 3 At the noise of the tumult the peoples fled ;
at the lifting up of thyself the nations were
scattered.
- 4 And your spoil shall be gathered like the
gathering of the caterpillar : as the running to
and fro of locusts shall men run upon them.
- 5 The LORD is exalted ; for he dwelleth on
high : he hath filled Zion with judgment and
righteousness.
- 6 And the stability of thy times shall be wisdom,

and knowledge, and strength of salvation: the fear of the LORD is their treasure.

- 7 BEHOLD, their valiant ones cry without: the ambassadors of peace weep bitterly.
- 8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.
- 9 The land mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their leaves.
- 10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.
- 11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.
- 12 And the peoples shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.
- 13 Hear, ye that are far off, what I have done! and, ye that are near, acknowledge my might!
- 14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"
- 15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that averteeth his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil—
- 16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

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- 17 Thine eyes shall see the king in his beauty :
they shall behold the land spreading very far
forth.
- 18 Thine heart shall meditate the terror. Where
is the assessor ? where is the weigher ? where is
he that counted the towers ?
- 19 Thou seest no more the fierce people, the
people of a dark speech that thou canst not
perceive, of a stammering tongue that thou canst
not understand.
- 20 Look upon Zion, the city of our solemnities !
thine eyes shall see Jerusalem a quiet habitation,
a tabernacle that shall not be taken down ; not
one of the stakes thereof shall ever be removed,
neither shall any of the cords thereof be broken.
- 21 But there the glorious LORD will dwell with
us : a place of broad rivers and streams, wherein
shall go no galley with oars, neither shall gallant
ship pass thereby.
- 22 For the LORD is our judge, the LORD is our
lawgiver, the LORD is our king ; he will save us.
- 23 Thy tacklings are loosed ; they hold not firm
their mast, they keep not spread the sail !—but
then is the prey of a great spoil divided ; the
lame take the prey.
- 24 And the inhabitant shall not say, “ I am sick ! ”
the people that dwell therein shall be forgiven
their iniquity.

SENNACHERIB.

(XXXVI—XXXIX.)

36 ¹ NOW it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, ² and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of ³ the fuller's field. Then came forth unto him Eliakim, Hilkiab's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the ⁴ recorder. And Rabshakeh said unto them: Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this ⁵ wherein thou trustest? I say, sayest thou (but they are but vain words), I have counsel and strength for war: now on whom dost thou trust, ⁶ that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust ⁷ in him. But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship ⁸ before this altar? Now therefore strike a bargain, I pray thee, with my master the king of Assyria, and I will give thee two thousand horses, if thou

- 9 be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?
- 10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.
- 11 Then said Eliakim and Shebna and Joah unto Rabshakeh: Speak, I pray thee, unto thy servants in the Syrian language, for we understand it; and speak not to us in the Jews' language, in the
- 12 ears of the people that are on the wall. But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?
- 13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said: Hear ye the words of the great king, the king of Assyria.
- 14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.
- 15 Neither let Hezekiah make you trust in the LORD, saying, the LORD will surely deliver us; this city shall not be delivered into the hand of the king
- 16 of Assyria. Harken not to Hezekiah; for thus saith the king of Assyria: Make an agreement with me by a present, and come out to me; and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his
- 17 own cistern; until I come and take you away to a land like your own land, a land of corn and
- 18 wine, a land of bread and vineyards. Beware

lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the
19 king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?
20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him
37 1 the words of Rabshakeh. And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and
2 went into the house of the LORD. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of
3 Amoz. And they said unto him: Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy; for the children are come to the birth, and there is not strength to
4 bring forth. It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard; wherefore lift up thy prayer

5 for the remnant that is left. So the servants of
6 king Hezekiah came to Isaiah. And Isaiah said
unto them : Thus shall ye say unto your master,
Thus saith the LORD, Be not afraid of the words
that thou hast heard, wherewith the servants of
7 the king of Assyria have blasphemed me. Behold, I will send a breath upon him, and he shall
hear a rumour, and return to his own land ; and
I will cause him to fall by the sword in his own
land.

8 So Rabshakeh returned, and found the king of
Assyria warring against Libnah : for he had heard
9 that he was departed from Lachish. And he heard
say concerning Tirhakah king of Ethiopia, He is
come forth to make war with thee. And when he
heard it, he sent messengers to Hezekiah, saying :
10 Thus shall ye speak to Hezekiah king of Judah,
saying, Let not thy God, in whom thou trustest,
deceive thee, saying, Jerusalem shall not be given
11 into the hand of the king of Assyria. Behold,
thou hast heard what the kings of Assyria have
done to all lands by destroying them utterly ; and
12 shalt thou be delivered ? Have the gods of the
nations delivered them which my fathers have
destroyed, as Gozan, and Haran, and Rezeph, and
the children of Eden which are in Telassar ?
13 Where is the king of Hamath, and the king of
Arphad, and the king of the city of Sèpharvaim,
Hena, and Ivah ?

14 And Hezekiah received the letter from the
hand of the messengers, and read it : and Hezekiah
went up unto the house of the LORD, and spread
15 it before the LORD. And Hezekiah prayed unto

- 16 the LORD, saying : O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the
17 earth : thou hast made heaven and earth. Incline thine ear, O LORD, and hear ; open thine eyes, O LORD, and see : and hear all the words of Sennacherib, which hath sent to reproach the living
18 God. Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,
19 and have cast their gods into the fire : for they were no gods, but the work of men's hands, wood and stone : therefore they have destroyed them.
20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.
21 Then Isaiah the son of Amoz sent unto Hezekiah, saying : Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, this is the word which
22 the LORD hath spoken concerning him :—

THE virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn ; the daughter of Jerusalem hath shaken her head at thee.

- 23 Whom hast thou reproached and blasphemed ? and against whom hast thou exalted thy voice, and lifted up thine eyes on high ? even against the Holy One of Israel.
24 By thy servants hast thou reproached the Lord, and hast said : “ By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon ; and I will cut down the tall cedars thereof, and the choice fir trees thereof :

and I will enter into the height of his border, and into his garden-grove of pleasure.

25 "I have digged, and drunk water; and with the sole of my feet have I dried up all the arms of rivers of Egypt."

26 HAST thou not heard long ago, how I have done it? and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 AND this shall be a sign unto thee: Ye shall eat this year such as groweth of itself; and the second year that which springeth the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof!

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a rem-

nant, and they that escape out of mount Zion :
the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the
king of Assyria : He shall not come into this city,
nor shoot an arrow there, nor come before it with
shields, nor cast a bank against it.

34 By the way that he came, by the same shall
he return, and shall not come into this city, saith
the LORD.

35 For I will defend this city to save it for mine
own sake, and for my servant David's sake.

36 THEN the angel of the LORD went forth, and
smote in the camp of the Assyrians a hundred and
fourscore and five thousand : and when they arose
early in the morning, behold, they were all dead
37 corpses. So Sennacherib king of Assyria departed,
and went and returned, and dwelt at Nineveh.
38 And it came to pass, as he was worshipping in
the house of Nisroch his god, that Adrammelech
and Sharezer his sons smote him with the sword ;
and they escaped into the land of Armenia : and
Esar-haddon his son reigned in his stead.

38 1 In those days was Hezekiah sick unto death.
And Isaiah the prophet the son of Amoz came
unto him, and said unto him : Thus saith the LORD,
Set thine house in order ! for thou shalt die, and
2 not live. Then Hezekiah turned his face toward
3 the wall, and prayed unto the LORD, and said :
Remember now, O LORD, I beseech thee, how I
have walked before thee in truth and with a perfect
heart, and have done that which is good in thy
4 sight. And Hezekiah wept sore. Then came the

5 word of the LORD to Isaiah, saying : Go, and say
to Hezekiah, Thus saith the LORD, the God of
David thy father : I have heard thy prayer, I have
seen thy tears ; behold, I will add unto thy days
6 fifteen years. And I will deliver thee and this
city out of the hand of the king of Assyria : and
7 I will defend this city. And this shall be a sign
unto thee from the LORD, that the LORD will do
8 this thing that he hath spoken ; behold, I will
bring again the shadow of the degrees, which is
gone down in the sun dial of Ahaz, ten degrees
backward. So the sun returned ten degrees, by
which degrees it was gone down.

9 THE writing of Hezekiah king of Judah, when
he had been sick, and was recovered of his sick-
ness.

10 I SAID : In the smoothness of my days I shall
go to the gates of the grave ; I am deprived of
the residue of my years.

11 I said : I shall not see the LORD, even the
LORD, in the land of the living ; I shall behold
man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me
as a shepherd's tent ; I have cut off, as a weaver,
my life, as a weaver cutteth off the thread ; from
day even to night wilt thou make an end of me.

13 I reckoned till morning, that, as a lion, so will
he break all my bones : from day even to night
wilt thou make an end of me.

4 Like a crane or a swallow, so did I chatter :
I did mourn as a dove : mine eyes fail with

looking upward : O LORD, I am oppressed ; undertake for me !

15 What shall I say ? he hath both promised unto me, and himself hath done it : I shall go softly all my years in the contrition of my soul.

16 O Lord, by these things men live, and in all these things is the life of my spirit ! so wilt thou recover me, and make me to live.

17 Behold, for my peace I had this great bitterness ! thou hast in love to my soul delivered it from the pit of corruption : thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death cannot celebrate thee : they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I do this day : the father to the children shall make known thy truth !

20 The LORD was ready to save me : therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 (For Isaiah had said : Let them take a lump of figs, and lay it for a plaister upon the boil, and
22 he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of the LORD ?)

39 ¹ AT that time Merodach - baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah : for he had heard that he
² had been sick, and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and

the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

- 3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far
4 country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my
5 treasures that I have not shewed them. Then said Isaiah to Hezekiah, Hear the word of the
6 LORD of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith
7 the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace
8 of the king of Babylon. Then said Hezekiah to Isaiah: Good is the word of the LORD which thou hast spoken. He said moreover: Yea, there shall be peace and truth in my days!



NOTES.

PRELUDE.

(CHAPTER 1.)

WE are to conceive of this prophecy as an introductory piece, or overture, opening the way and striking the tone for all that follows, and establishing the point of view from which Isaiah, about the year 700 B.C., wished the series of his prophecies to be read and the history of the preceding half-century to be regarded. The chosen people had known during this time both prosperity and adversity, but by neither had it been instructed.

The historical sketch given in the Introduction (pp. 12-21) should be read with attention.

2. *The Lord*.—In the text, as in our Bibles generally, this word LORD, when it stands, as here, for Jehovah, or the Eternal, is printed in capitals; when it stands (as in verse 24 of this chapter, for instance) simply for the Hebrew word meaning *lord*, then it has only its first letter a capital one. In the notes it will not be necessary to observe this distinction.

3. *Doth not know*.—To whom he belongs.

4. *Your country is desolate*.—Both in the war with Syria and Israel this had been seen, and it was now seen again in the invasion of Sennacherib.

8. *Lodge in a garden of cucumbers*.—Dr. Kitto says :—“Cucumbers, melons, and similar products are seldom (in the Holy Land) protected by enclosures, but cultivated in large open fields, quite exposed to the depre-

dations of men or beasts. To prevent this, a slight artificial mount is raised, if required, and on this is constructed a frail hut or booth, such as is used in the vineyard also, just sufficient for one person, who, in this confined solitude, remains constantly watching the ripening crop. Very often has our travelling party paused on arriving at such melon-grounds to bargain with the watchman for a supply of his refreshing fruit; and on such occasions—often seeing no object around to a great distance in the plain but this one man and his solitary shed—we have been most forcibly reminded of the peculiar appropriateness of the image of desolation suggested by the prophet."

9. *A very small remnant*.—"We came within a very little of perishing entirely," is all that the prophet here means. *Remnant* is not used in the sense in which it is used in "the remnant shall return" (x, 21).

12. *To tread my courts*.—To crowd trampling into God's courts, to attend his services, is not what he requires.

27. *Zion shall be redeemed*.—A sifting judgment, and the establishment of righteousness, shall redeem Zion.

29. *The oaks*.—The evergreen oaks of the idolatrous groves and gardens.

CALAMITIES FOR JUDAH.

(CHAPTERS 2-5.)

This prophecy, following the Prelude, and forming the real beginning to the Book of Isaiah, belongs to the time of Jotham and of Isaiah's early career, when Judah was, to outward view, still prosperous. We may place its date about the year 740 B.C.

2. *And it shall come to pass, etc.*—The prophecy opens with three verses (2-4) which we find nearly in the same words in Micah also (iv, 1-3). In each case the

words are probably a quotation from an older prophet. They fix the ideal for Zion and its people : after exhibiting the ideal, Isaiah proceeds to show how far his countrymen depart from it.

5. *O house of Jacob*.—A call from the prophet to his own people.

6. *Thou hast*.—The Eternal is addressed.

ib. The east.—Uzziah had recovered for Judah the port at the head of the Gulf of Akaba on the Red Sea, Elath (II Kings, xiv, 22). In his reign and that of his son Jotham trade from this port on the south-east brought into Judah wealth, but also foreign manners and idolatries. In the reign of Ahaz and afterwards there was a like importation from the north-east, from Syria and Assyria.

ib. Soothsayers.—The practice of magic was adopted from the Philistines, whom Uzziah conquered ; Judah grew familiarised with foreigners, and fond of them and their usages, and came to rely on the same sources of strength as they.

9. *And the mean man, etc.*—Men of all conditions, small and great, betook themselves to idolatry, so as to provoke the coming of a day of the Eternal, a day of judgment.

13. *Upon all the cedars*.—The day of judgment is presented as bringing to nothing all the greatness of nature, and all the greatness and art of man.

16. *Ships of Tarshish*.—From the port of Elath Jewish fleets, in Uzziah's time, traded with Tartessus at the mouth of the Guadalquivir.

ib. Pleasant pictures.—All sorts of objects of art pleasant to the eye are included.

3. 3. *The master of the spell*.—More literally *the master of muttering*, one skilled in magical arts and incantations.

4. *Children to be their princes*.—Jotham's son Ahaz and the insolent young nobles surrounding him are here indicated.

6. *When a man shall take, etc.*—In the miserable anarchy prevailing, no man is willing to assume headship and responsibility.

8. *Jerusalem is ruined.*—Compare Micah, iii, 12—“Zion shall be plowed as a field, and Jerusalem shall become heaps.” Jeremiah tells us (xxvi, 18, 19) that after this prophecy of Micah the king and people of Judah “did fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them.” But in the later years of Hezekiah, when his ministers and people were seeking the Egyptian alliance, and the amendment of Judah had proved transitory, the threatening pronouncement reappears. See Isaiah, xxxii, 14.

12. *Women rule over them.*—The youthful, sensual, and foolish Ahaz was under the influence of the harem.

24. *Branding.*—Inflicted on the captive by the conqueror.

4. 1. *And in that day seven women, etc.*—Zion shall be so desolate of men that its proud daughters, instead of being wooed, shall compete in wooing, for the sake of the mere protection of his name, any surviving man that they can find.

2. *The Branch.*—See xi, 1, and xxxii, 1. After the purging judgment the saved remnant of Israel shall live under a righteous king, “the fruit of the land,” its choice and blessed product.

5. *A cloud and smoke, etc.*—A reminiscence of the protection formerly given to Israel by the pillar of cloud and pillar of fire in the wilderness, after the escape from Egypt.

5. 1. *Now will I sing to my wellbeloved.*—“I” is the prophet, “my wellbeloved” is the Eternal, to whom the prophet sings a parabolic song, supposed to proceed from the Eternal himself, touching his vineyard,—his chosen land and people.

10. *Bath, homer, ephah.*—Hebrew measures. A bath is from seven to eight gallons. Ten acres, therefore,

of vineyard were to yield but seven and a half gallons of wine. An ephah is the tenth part of a homer; the produce, therefore, was to be but a tenth of the grain sown.

17. *The lambs feed after their manner.*—Where once was Jerusalem, the flocks of strangers shall graze at will, of strangers who succeed to the possessions of the once-powerful native lords.

18. *Draw iniquity, etc.*—Sinners contemptuous and incredulous of divine judgment are represented as in their folly dragging eagerly along their iniquity and their sin, to their ruin.

26. *The nations from far.*—Assyria and others, executors of God's judgments.

30. *Over it.*—Over the invaders' prey, Judah.

VISION.

(CHAPTER 6.)

1. *In the year that king Uzziah died.*—This year of Isaiah's vision and consecration was probably the year 740 B.C. Jotham, on account of the leprosy of his father Uzziah, acted as regent for some years before Uzziah's death.

ib. His train filled the temple.—The *train* means the flowing skirts of God's robes; the *temple* means the heavenly temple, not the temple at Jerusalem.

2. *Above it stood the seraphims.*—The seraphims are conceived floating above the train of God. How they are to be imagined is to be gathered from this verse. The word *seraph* seems to have generally had the meaning of a fiery flying dragon.

13. *So the substance thereof shall be a holy seed.*—As life remains in the stump of trees which have been cut down, and as new shoots spring from it, so from the stock of the burned and purged tenth of the chosen people shall come a living growth.

IMMANUEL.

(CHAPTERS 7-12.)

For history see the Introduction. The date of the invasion of Judah by the kings of Syria and Israel, and of Isaiah's meeting with Ahaz, who had succeeded his father Jotham on the throne of Judah, was probably about 732 B.C.

2. *Ephraim*.—Of the ten tribes which formed the northern kingdom, the kingdom of Israel, Ephraim was the chief, and it was also the seat of the capital, Samaria. Its name is therefore often used to designate the whole northern kingdom.

3. *Shear-jashub*.—The first appearance of this mystic name. *The remnant shall return*. For its importance see the Preface.

6. *The son of Tabcal*.—Tabcal was probably a Syrian prince, and his son was a favourite of the two kings, Rezin and Pekah.

8. *And within threescore and five years, etc.*—Many critics are for omitting this second part of the verse as a later interpolation. Whether we omit it or retain it the passage is not so clearly self-explaining as might be wished. As it stands it seems to mean :—Judah's enemies are but a poor pair ; one of them, Ephraim, will go to pieces within about half a century ; the other is of like kind.

11. *Either in the depth*.—Either from the underworld or from the world of air.

12. *Behold the virgin, etc.*—Immanuel is addressed in the next chapter (verse 8) as a prince of Judah. "The virgin," therefore, is to be married to one of the house of David, and is within a year's time to bear a prince of Judah. The prince meant cannot be Hezekiah, for Hezekiah was at the time of this prophecy nearly grown up.

15. *Milk-curd and honey*.—See below, 21-25. By

the time the virgin's child, the young prince of Judah, comes to years of discretion, warfare shall have made his country desolate, agriculture shall be abandoned in Judah, men shall subsist on the produce of their wandering herds and on wild honey.

16. *Before the child.*—Much before the child comes to years of discretion, at a time quite near, a time only a year or two hence (see viii, 4), Syria and Israel shall be conquered by the king of Assyria.

17. *The Lord shall bring upon thee.*—The prophet returns to Judah. Syria and Israel shall be conquered; but the chastisement of Judah also shall follow later.

18. *Ephraim departed from Judah.*—The separation of the two kingdoms of Judah and Israel in Rehoboam's time is meant.

19. *The fly, etc.*—The lowlands of Egypt, up to the head of the streams of the Delta, were the haunt of flies, as the mountain-lands of Assyria were the haunt of wild bees.

20. *Shall the Lord shave with a razor that is hired.*—The Eternal shall bring his instrument, the king of Assyria, from beyond the river Euphrates, to inflict upon Judah conquest, servitude, and dishonour. The shaving of the head, body, and beard marks the loss of manhood.

21. *A man shall nourish, etc.*—See note on verse 15. After the conquest, the desolated land shall be used by its inhabitants merely for pasture and for hunting, not for agriculture as at present.

22. *Silverlings.*—The silverling, or silver shekel, was worth about 2s. 3d.

8. 1. *With pen of the people.*—In large plain handwriting, which he who runs may read.

4. *Before the child shall have knowledge to cry.*—Within a year or two, before the child presently to be born can speak plain. See the Introduction. In fact, by 730 B.C., two years from the time when Isaiah spoke, Tiglathpileser had crushed the kingdom of Syria and chastised the kingdom of Israel.

6. *The waters of Shiloah*.—The spring and pool of Shiloah or Siloah, in the valley on the south-east side of Jerusalem, is taken to represent the source of refreshment and life in the Lord's Zion. The prophecy is against both Judah and Israel ("both the houses of Israel," verse 14), but verses 6 and 7 apply particularly to Israel, ruled by Remaliah's son, Pekah, and in alliance with Rezin, king of Syria. In verse 8 the prophet passes to Judah.

9. *Associate yourselves, O ye peoples*.—The power of Assyria, figured by the river Euphrates, shall overflow Israel and Judah; but the triumph of the heathen over the kingdom of the Eternal and his Immanuel shall not endure.

12. *Say ye not, A confederacy*.—Do not share in the panics of your nation about alliances formed against it.

14. *A sanctuary*.—A sanctuary to the prophet himself, to the "*remnant*" of the Jewish nation, to the disciples (see verse 16) of the Eternal. The Eternal speaks.

18. *Behold, I and the children*.—The prophet speaks. The children are Shear-jashub, "The remnant shall return," and Maher-shalal-hash-baz, "Spoil speedeth, prey hasteth." See the Preface.

19. *That chirp and that mutter*.—The low indistinct voice of the dead whom the wizards profess to raise, and for whom they speak, is meant.

ib. Unto the dead.—The spirits of the dead which the necromancers profess to evoke.

9. 1. *That which was vexed*.—The northern border of the Holy Land on both sides of the Jordan was most exposed to the invasions of Syria and Assyria, the great Gentile kingdoms to the north and north-east, and was naturally the first part of Palestine to suffer. See II Kings, xv, 29. Tiglath-pileser invaded Naphtali and Zebulun (answering to what was afterwards Upper and Lower Galilee), and, to the east of the Jordan, he invaded the half tribe of Manasseh, with Gad and Reuben,

and deported the inhabitants of all of them to Assyria. The affliction which began here, and afterwards spread farther, shall not, the prophet says, be permanent.

ib. The way of the sea.—*The sea* is commonly taken to mean the Sea of Galilee; but more probably it is the Mediterranean, with which Zebulun was in contact at Carmel. Zebulun is spoken of in Genesis (xlix, 13) as a maritime tribe:—"Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships; and his border shall be unto Zidon."

4. *The staff of his shoulder.*—The disciplining staff or rod laid by his oppressor upon Israel's neck, shoulders, and back.

ib. As in the day of Midian.—In Immanuel's reign God's people shall be delivered from their conquerors and oppressors, as Gideon delivered them from the Arabian tribes of the Midianites. See Judges, vii, viii.

6. *His name.*—The "name" given to Immanuel consists of eight appellations, in four pairs.

8. *A word into Jacob.*—The word is to the whole people of both Judah and Israel; but what follows next applies specially to Israel or Ephraim. Judah comes in at verse 21.

10. *The bricks are fallen down.*—Instead of repenting, Ephraim proposes to restore and augment his worldly strength by the use of stronger materials.

11. *The overthrowers of Rezin.*—The Assyrians who had crushed Rezin of Syria.

14. *Palm-branch and rush.*—The handsome palm-branch is opposed to the valueless rush as the head to the tail, the honourable to the ignoble.

18. *It shall devour the briers and thorns.*—Judgment shall fall first upon individuals (the briers and thorns), then upon the mass of the nation (the thickets of the forest).

10. 6. *O Assyrian.*—So far as to the judgment upon God's people. But the instrument of this judgment,

Assyria, far from regarding itself as God's instrument against Israel and Judah, is proud and self-sufficient, and shall in its turn be brought low.

9. *Is not Calno as Carchemish, etc.*—These are vassal territories of the king of Assyria. Calno, afterwards Ctesiphon, is on the Tigris, Carchemish (Circesium) on the Euphrates, Arpad in the neighbourhood of Aleppo, Hamath (Epiphania) on the Orontes. The king of Assyria ranks the God of Israel with the gods of these vassal territories, who have failed to save them.

15. *As if the rod, etc.*—As it is the living arm wielding the staff, axe, or saw, and not the instrument itself, which really does the work, so it is the Eternal wielding his instrument Assyria, and not Assyria itself, that is to be magnified.

21. *The-remnant-shall-return.*—This is the translation of Shear-jashub, the symbolical name of Isaiah's son. However numerous be the people of Israel and Judah, only a remnant of them shall be saved, and shall found the felicity of the future.

26. *Midian at the rock of Oreb.*—See Judges, vii, 25. Assyria shall fall before God's people, as Midian and Egypt formerly did.

27. *The yoke shall break.*—The *remnant*, God's true people, shall be so strong and stout that Assyria's yoke on their neck shall be burst asunder by their stoutness.

28. *He is come to Aiath, etc.*—The conquering march of the Assyrians through Judah, from the north southwards to Jerusalem, is described. Nob, the last-named place on the conquerors' march, is within sight of Jerusalem itself.

34. *He shall cut down.*—"He" is the Eternal. The thickets are the rank and file of the king of Assyria's army; Lebanon, with its grand cedars, represents his mighty men.

11. 1. *A rod out of the stem of Jesse.*—The Immanuel of chapters vii and ix.

3. *Shall not judge, etc.*—Shall not decide and censure hastily and passionately.

10. *His rest.*—The seat and firmly-established throne of Immanuel.

11. *To recover the remnant of his people.*—The deportation by Tiglath-pileser of the tribes on the northern frontier of Palestine has been mentioned in the note to ix, 1. Between that time and the year 700 B.C. the whole population of the northern kingdom had been deported, after the fall of Samaria.

ib. From Pathros, etc.—Pathros is Upper Egypt; Cush is Ethiopia; Elam is Susistan, east of the Tigris; Shinar is on the Euphrates, and formed part of Babylonia; Hamath (already mentioned in x, 9) is Epiphania on the Orontes.

ib. The islands of the sea.—The coasts and islands of the Mediterranean.

15. *The tongue of the Egyptian sea.*—The tongue or inlet of sea running up between Egypt and Arabia, the Gulf of Suez.

ib. The river.—Euphrates. By cutting channels to carry off its waters men shall be able to cross it dryshod.

12. 4. *Among the peoples.*—The blessed reign of Immanuel has carried the knowledge of the Eternal among all nations.

THE BURDENS.

(CHAPTERS 14, 24–23.)

In the last half of the eighth century before Christ Palestine and the neighbouring countries repeatedly felt the arm of Assyria, and such visitations caused Isaiah to utter his *burdens*, or oracular sentences of doom, upon the countries visited. These, as they now stand, we may suppose him to have collected and republished at the end of the century, with new touches thrown in, and

with a sentence upon the conquering Assyria itself for preface.

14. 29. *The rod of him that smote thee.*—Uzziah had been victorious over the Philistines (II Chron., xxvi, 6), but in the reign of his grandson Ahaz they in their turn invaded Judah and occupied some of its towns (II Chron., xxviii, 18). The power of Judah, "of him that smote them," had been brought low by the alliance against Ahaz of the kings of Syria and Israel. The prophet warns the Philistines not to be over-elated at Judah's weakness, for they shall feel the hand of a more formidable conqueror, Assyria. In fact, Tiglath-pileser at the end of the reign of Ahaz chastised, we are told, the Philistines and received their submission. Subsequently revolting, they were again invaded and chastised by Tiglath-pileser's successors, Sargon and Sennacherib.

31. *O gate.*—The gates of the Philistian fortresses were famous for their strength.

ib. There cometh from the north.—The well-disciplined army of Assyria is meant.

32. *What shall one then answer.*—This is one of the touches probably added during Sennacherib's invasion, when the other Palestinian nations were in communication with Judah as to means of resisting the common foe.

15. 1. *The burden of Moab.*—Tiglath-pileser chastised the Moabites and received their submission; and again, after they had revolted on Sennacherib's accession, the king of Moab submitted himself to Sennacherib. The places named in the burden are places belonging to the Moabites; Ar of Moab (Areopolis) and Kir of Moab (Kir-hareseth) are their two chief towns.

5. *The heifer.*—The strong fortress of Zoar, on a hill near the Dead Sea, is compared to a heifer of three years old, full of strength and not yet tamed to the plough.

7. *The brook of the willows.*—A brook on the southern border of Moab, forming the boundary between Moab and Edom.

9. *Dimon*.—Dimon is the Dibon of verse 2, a place about an hour's journey off the river Arnon. The *b* is changed into *m* to get the signification of "blood."

16. 1. *Send ye the lamb, etc.*—The fugitives of Moab have fled as far as Sela (Petra) in Edom. They are bidden by the prophet to send their tribute of lambs from thence through the wilderness to Jerusalem, to the king there, their proper ruler. The Moabites had formerly been subject to David.

2. *The daughters of Moab*.—The frightened and uncertain fugitives shall be at the fords of Arnon, the river of Moab, like birds cast out of the nest.

3. *Take counsel, etc.*—This verse and the two verses following are the appeal which the tribute-bringing envoys of Moab make to the strong and just ruler of Jerusalem.

6. *We have heard, etc.*—This is the prophet's answer in the name of Judah.

ib. His lies shall not be so.—Things shall not go as he falsely vaunts they will.

8. *The vine of Sibmah, etc.*—The vineyards and wine of Sibmah in Moab were famous. The cultivation of the excellent vine of Moab extended northward and westward to Heshbon and the Dead Sea. The conqueror brings it all to an end, whereat the prophet is moved with pity.

12. *The high place*.—The high place and sanctuary of Chemosh the god of Moab.

13. *This is the word, etc.*—The foregoing prophecy may be supposed to have been uttered when Moab was overrun by the armies of Tiglath-pileser, Shalmaneser, or Sargon. At the end of the century, after the rising of Moab against Sennacherib, the prophet republishes his former utterance with a prediction of new and speedy ruin added.

14. *The years of an hireling*.—Strictly counted, as a hireling counts the time which he has to serve.

17. 1. *The burden of Damascus.*—This prophecy belongs to the time of Tiglath-pileser and his chastisement of Syria and Israel.

2. *The cities of Arocr.*—There were two Aroers in the territory of the tribes of Israel on the east of Jordan. As Arocr means *laid bare*, the name is a symbol of the desolation of the whole country.

5. *Rephaim.*—A plain abounding in corn to the south-west of Jerusalem. Of Israel, as of Judah, there shall be a remnant saved, a remnant like the few ears of corn which escape the reaper, like the few olives which escape the gatherer.

9. *As the ruins in the thickets and in the heights.*—The cities of Israel shall be as the ruins of the Canaanitish cities left in the thickets and in the heights after the conquest of Canaan by the Israelites.

10. *Strange slips.*—The idolatry of Israel is expressed under the figure of a planting or garden set with “strange slips” of divinities adopted from their heathen neighbours.

12. *Woe to the multitude, etc.*—The kingdoms of this world, which now serve as God’s instrument for the punishment of his people, shall finally perish themselves.

18. 1. *Woe for the land buzzing with wings, etc.*—Compare “the fly that is in the uttermost part of the rivers of Egypt,” vii, 18. The numberless flies of the rivers of the interior of Africa are meant. The “rivers of Ethiopia” are the Blue and White Nile; the “land” is the country between them and to the south of them, the Meroe of the Greeks, Nubia and Abyssinia. The king of Ethiopia, Shabak, had dispossessed the Egyptian king and had retained a preponderance, which in the last quarter of the eighth century B.C. enabled him and his successor to govern the policy of Egypt and of the princes of the Delta. In the year 720 Shabak, having joined in the movement against Assyria, was defeated by Sargon at Raphia in Southern Palestine. His successor was defeated in the same region by Sennacherib nineteen

years later. The prophecy is probably to be assigned to this later period. Assyria is too strong for the Ethiopians, for whom the prophet has clearly a kindness; but the Eternal in his own time will bring Assyria to ruin, and will receive the worship of Ethiopia.

2. *Vessels of bulrushes*.—Boats made of papyrus, used by the dwellers on the Nile.

ib. Go, ye swift messengers.—The prophet sends a message to all the widespread, great, and warlike Ethiopian people, to the effect that the Eternal is preparing a cure for the present distress.

ib. A nation long-shanked and smooth.—Herodotus calls the Ethiopians "the tallest and finest of men," and mentions also their smooth and shining skin, due, it was said, to the water of a certain spring (Herod., iii., 20, 23).

ib. The rivers.—The Blue and White Nile.

4. *Like a clear heat*.—The Eternal lets Assyria ripen until the hour of its ruin comes.

7. *In that time*.—See the end of note to verse 1.

19. 1. *The burden of Egypt*.—Egypt at this time, as has been mentioned, felt the pressure of Ethiopia, the suzerain of the weak princes of the Delta. These princes shared in the defeats of Raphia in 720, and of Altaku, or Eltekeh, in 701. It was a time of confusion and helplessness for Egypt, in spite of its antiquity, civilisation, and pretensions; and the Jewish reliance upon Egyptian power, in the struggle with Assyria, was perfectly vain.

4. *A cruel lord*.—The king of Ethiopia. The establishment of the first king of the Ethiopian dynasty had been attended with cruel treatment of the dispossessed king of Egypt.

ib. The waters shall fail.—The political confusion in Egypt brought about anarchy, stoppage, and social distress.

11. *Zoan*.—Zoan is Tanis, a chief city of Lower Egypt, near the Pelusian mouth of the Nile; Noph (verse 13) is Memphis.

15. *The head with the tail, etc.*—Images for the upper and lower classes.

18. *In that day.*—For Egypt the final solution shall be, as for Ethiopia, conversion to Israel's God, the Eternal, and peace in that conversion.

23. *Shall worship.*—The Egyptians together with the Assyrians shall worship the Eternal.

20. 1. *Tartan came unto Ashdod.*—Tartan is a military title, like *generalissimo*. Ashdod, the strong city of the Philistines, was taken by Sargon's general about 711 B.C. The reduction and occupation by the Assyrians of the Palestinian fortresses was preliminary to the conquest of Egypt. Isaiah foretells that conquest, which was accomplished, however, not by Sargon, but by Esar-haddon, the son of Sennacherib.

6. *Of this coast.*—Of Palestine. The court of Jerusalem and the people of Judah rely upon Egypt and Ethiopia for aid against Assyria, and Egypt and Ethiopia are themselves Assyria's prey.

21. 11. *The burden of Dumah.*—Edom or Idumæa is probably called Dumah, *silence*, by a play of words to express the desolation coming upon the land. Seir is the well-known mountain of Edom. We hear of the Edomites being subdued both by Tiglath-pileser and by Sennacherib.

12. *The watchman.*—The watchman is the prophet in Jerusalem, answering the appeal of Edom. He sees but a troubled future for Edom, day breaking for it to be followed again by darkness and night; only one counsel he can give: *Return, come!* be converted to the God of Israel!

13. *The burden upon Arabia.*—Tiglath-pileser subdued the Arab tribes; Sargon also subdued the nomads of "remote Arabia which had never before given tribute to Assyria." Herodotus speaks of Sennacherib as "king of the Arabians and Assyrians." This prophecy shows

us the Arab caravans unable to travel securely for fear of the soldiery of the invaders. The Dedanim, Tema, and Kedar are tribes and places of Arabia.

16. *The years of an hireling*.—See note on xvi, 14.

22. 1. *The valley of vision*.—The valley of vision is Jerusalem, where the prophet's house stood in the lower town between Mount Moriah and Mount Zion. The Assyrian is in Palestine, Jerusalem is in danger. The defences and cisterns of the city are being hurriedly repaired; but there is no amendment of life, no seriousness, and no force. Jerusalem is in gaiety and revel; the citizens go up upon their flat roofs for pleasure parties, or in curiosity about the approaching soldiery of the invader.

3. *All thy rulers*.—As if it had already happened, the prophet sees the disaster sure to befall such a nation and government as those of Judah in conflict with such an enemy as Assyria. The prophecy belongs probably to the time of the projected alliance with Egypt, either in Sargon's reign or at the accession of Sennacherib.

5. *Crying to the mountains*.—Cries of despair ascending to the hills which stood about Jerusalem, and echoed back from them.

6. *Elam . . . Kir*.—Contingents of the Assyrian army, troops from Elam or Susistan, a part of Persia, and from the banks of the river Cyrus in Armenia.

8. *He withdraweth*.—"He" is the Eternal, who withdraws the covering or curtain from Jerusalem and lets it be seen in its weakness.

ib. The House of the Forest.—The arsenal. See I Kings, vii, 2. It was built by Solomon, and having "four rows of cedar pillars, with cedar beams upon the pillars," was thence called "the house of the forest of Lebanon."

15. *This treasurer*.—The treasurer of the Jewish king was his chief minister, a high steward, or mayor of the palace.

16. *What hast thou here?*—The unpopular Shebna

was an alien, with no right in Jerusalem, and no family stock there.

19. *Shall he pull thee down.*—"He" is the Eternal.

20. *I will call my servant Eliakim.*—A little later (xxxvi, 3) we find Eliakim in the post of mayor of the palace, and Shebna in that of scribe or secretary.

24. *They shall hang upon him.*—All his connexions, small and great, shall prosper through his rise.

23. 1. *The burden of Tyre.*—Shalmaneser besieged Tyre, with what final result is not known. In the rising of the Phœnician cities after Sennacherib's accession Isaiah saw fresh calamity for Tyre.

ib. Ye ships of Tarshish.—Tarshish, or Tartessus, is the mining country outside the Straits of Gibraltar, at the mouth of the Guadalquivir, with which Phœnicia traded.

ib. From the land of Chittim.—The Tarshish fleet is supposed to have reached Chittim, or Cyprus, on its voyage home, and there to learn the fall of Tyre.

3. *The harvest of the river.*—The Tyrian traders went to Egypt for grain.

4. *Zidon.*—Zidon, the other great Phœnician city, shares with Tyre the shame of loss of trade and decline.

5. *Egypt.*—Egypt, of which Tyre was so good a customer, shall grieve at Tyre's fall.

6. *The isle.*—Tyre was built on an island. The Phœnicians are bidden to betake themselves to Tarshish, now that they have lost Tyre.

10. *Pass through thy land as a river.*—With Tyre's fall the band of subjection is loosed for the colonies and countries dependent on Tyre; they are free.

11. *He stretched out, etc.*—"He" is the Eternal; Canaan, in the latter part of the verse, is Phœnicia.

13. *Behold the land of the Chaldeans.*—The Phœnicians are told to mark the fate of Babylonia, which in 704 B.C. had risen against Sennacherib, and had just been subdued by him and heavily punished. The

prophecy probably dates from Sennacherib's invasion of Palestine in 701 B.C., after his victory over Merodach-baladan, king of Babylon.

15. *Seventy years, according to the days of one king.*—A long uneventful period of subjugation is foretold for Tyre; then she shall recover her trade and wealth, but shall bestow them on the Eternal's service. By *the days of one king* is meant the uniform course of life under one ruler and policy; by *seventy years*, as by *threescore and five years* (vii, 8) is meant a certain considerable term of years.

17. *Her hire.*—The trade of Tyre is signified by this figure of hire and fornication.

THE WOES.

(CHAPTERS 28–33.)

The Burdens are concerned with foreign nations mainly; in the Woes, the prophet comes nearer home, dealing with the history of the chosen people from the fall of Samaria in 721 B.C. down to Sennacherib's invasion in 701 B.C. The prophecy which comes first belongs clearly to the beginning of this period. The prophecies which follow cannot be assigned with certainty to any particular year. It is sometimes urged that they must belong to the early years of the period; because they prophesy disaster to Jerusalem, while, at the end of the period, it is Sennacherib's disaster, not Jerusalem's, which Isaiah is prophesying. But, on the one hand, the ruin of the sinful Jerusalem was always an article of faith with Isaiah, although the insolent and unrighteous heathen invader may provoke chastisement. On the other hand, the tone of emotion in these chapters is such that they may better be referred to the agonising crisis which followed Sennacherib's accession in 705 than to any earlier time.

28. 1. *The crown of pride.*—The vine-clad hill of Samaria, the capital of Ephraim. The rich and beautiful vegetation crowning this hill is figured as being at the same time a crown to the heads of the revelling and riotous nobles of Ephraim.

7. *But these, also.*—Not the nobles, priests, and prophets of Ephraim only, of the northern kingdom, but those of Judah likewise.

9. *Whom will he teach.*—The words of the drunken nobles of Judah to Isaiah. The repetitions in the next verse are probably meant to reproduce the speech of drunken men.

11. *With stammering lips.*—With speech hard to catch and indistinctly understood like that of these drunkards, even with the speech of the Assyrian invader. The Assyrians spoke a Semitic dialect imperfectly comprehended by the Hebrews.

15. *We have made a covenant with death.*—The alliance with Egypt, which the nobles and court of Jerusalem were secretly preparing as the means of deliverance from Assyria, is probably here meant. The “overflowing scourge” is Assyria.

21. *As in mount Perazim, etc.*—Two defeats which David inflicted on the Philistines. See I Chron., xiv, 10-16.

ib. His strange work.—The strangeness is in God’s now working the defeat of his own chosen people.

23. *Give ye ear, etc.*—The prophet concludes with a parable, illustrating God’s ways with his people from the simple operations of the tiller of the ground. As the tiller of the ground is not always ploughing and breaking it open, so God is not always afflicting and punishing, but only long enough to prepare his people’s hearts to receive the seed of righteousness.

25. *The fitches.*—“Fitches” is only an old form of the word “vetches.”

27. *The fitches are not threshed.*—As the husbandman has divers modes of treatment, some harder, others

gentler, for the different objects of his care, so has God for his people.

29. 1. *Ariel*.—Ariel, meaning “the Lion of God,” is Jerusalem, the unconquered fortress-city of David.

ib. *Add ye year to year*.—Let the year go round with its feasts and sacrifices; then shall come a visitation from the Eternal upon Jerusalem; but afterwards it shall be his own Jerusalem again. The date of this prophecy is between 705 and 701 B.C., during the revolts and agitations which followed the accession of Sennacherib, and while the court party at Jerusalem were secretly planning their alliance with Egypt.

9. *Stand ye still and wonder*.—Spoken to the politicians and people of Judah, misled by their prophets and failing to comprehend their situation. The failure is in the learned and unlearned alike.

15. *Woe unto them*.—The secret planners of the Egyptian alliance.

16. *Is the potter like as the clay*.—Do these profound politicians suppose that they and their policy shape the course of things, not the Eternal?

17. *Lebanon shall be turned*.—A little while, and the Eternal shall change all that state of things which now is, and which seems permanent; the forest (Lebanon) shall become field, and the field forest; in the deaf and blind (the ignorant common people) shall be awakened knowledge of the Eternal and joy in him.

20. *The terrible one*.—The oppressive magnates, the court and politicians, of Jerusalem, shall pass away.

23. *In the midst of him*.—By “him” is meant Jacob.

30. 2. *Pharaoh*.—A general name for each successive ruler of Egypt, like Cæsar for the ruler of Rome. The princes of the Delta were Pharaohs. But the over-lord or suzerain of Egypt was now the Ethiopian Shabatok, the son of the Shabak who was defeated by Sargon at Raphia in 720 B.C.

4. *Zoan . . . Hanes.*—Cities of Lower and Middle Egypt, and residences of princes. Zoan is Tanis, Hanes is Anusis afterwards Heracleopolis. (See xix. 11.)

5. *They were all ashamed.*—The princes and ambassadors of Judah can get nothing by their journey to Egypt but shame and disappointment; Egypt is of no use.

6. *The burden of the beasts of the south.*—Now follows, in this and the next verse, an oracular sentence on the vanity of the embassy to Egypt. The beasts of the south are the animals of interior Africa.

7. *Proud Rahab.*—Rahab, meaning *pride*, is a Biblical name for Egypt; but Rahab, or Egypt the proud, is really, says the prophet, *Shabeth*, the sitting-still, the do-nothing.

8. *Now go, etc.*—The prophet is commanded to write, and keep for a testimony against his countrymen, this oracle concerning the folly of their recourse to Egypt.

16. *We will fly upon horses.*—We will have horses and chariots and the famous Egyptian cavalry.

18. *Therefore will the Lord wait.*—The day of mercy cannot arrive until the actual things have passed away, and the people is purged to a “remnant.”

25. *The day of the great slaughter.*—Compare ii, 12-15. The day of the Lord will destroy all in which the rulers of Judah, as it now is, place their trust. “The towers fall,” but streams of water spring forth in the hills for the righteous to whom belongs the new world.

29. *The holy solemnity.*—The Passover.

33. *Tophet.*—The place of abomination in the valley of Hinnom, where men burned their children in sacrifice to Moloch. The Moloch-pile, says the prophet, is ready for the *melech* (king) of Assyria.

31. 4. *Like as the lion.*—Not Egypt shall save Judah, but the Eternal.

8. *Not of a mighty man, etc.*—A sword, not of man at all, but of God.

9. *His rock*.—The “rock” of the Assyrian is his king, Sennacherib, who shall take to flight.

32. 1. *The king*.—God’s judgment accomplished, the “remnant” established, the Assyrian put to flight, Immanuel, the saviour king of chapters ix and xi, shall begin his reign with princes and ministers of his own stamp.

2. *A man*.—King and princes shall be the people’s protectors instead of being its oppressors.

3. *The eyes of them that see, etc.*—The mental and spiritual deficiencies of the people shall be cured.

9. *Rise up, ye women*.—Compare the prophet’s like strain some forty years earlier, iii, 16.

14. *The hill and tower*.—Ophel, the fortified south-eastern slope of Mount Moriah, with the watch-tower thereon.

15. *The fruitful field be counted for a forest*.—In the new time the splendour of righteousness shall be such that what now passes for fruitful field (morally) shall then seem but forest and wilderness.

19. *And it shall hail, and the forest shall be brought low*.—In the time of judgment, which must precede the reign of Immanuel, the now powerful kingdom of this world, Assyria (described under figure of the “forest,” x, 34), shall be brought down by the hail-storm of God’s wrath.

ib. *And the city shall be low*.—The same storm shall lay low the “city” also, the actual sinful Jerusalem that rejects God’s word.

20. *Blessed are ye, etc.*—Blessed is “the remnant,” which after that time of destruction shall have the land at its free disposal for either tilling or pasture.

33. In this prophecy we are clearly in 701 B.C., at the moment when the Assyrian invader is encamped in Judah, ravaging its lands, taking its towns one after the other, threatening Jerusalem. We have seen the deal-

ings of Hezekiah and his court with Egypt. They had also taken part in the rising of Palestine against Sennacherib, so far as to receive from the revolted Ekronites their king, Padi, who had remained faithful to Assyria, and to imprison him at Jerusalem. When Sennacherib formed the siege of Lachish in Judah, Hezekiah, alarmed, sent ambassadors to make his submission (II Kings, xviii, 14-16). Sennacherib received his submission and presents; but immediately afterwards, unwilling apparently to leave so strong a place as Jerusalem in the hands of a faithless tributary, he sent a division of his army thither to demand its surrender. Indignation at the invader's violence and perfidy, confidence in the future of Zion notwithstanding the doomed sinners whom the actual Zion contains, are now the foremost thoughts with Isaiah. See Introduction, p. 20.

1. *Woe to thee, etc.*—The prophet addresses the Assyrian invader.

2. *Their arm.*—Judah's.

4. *Your spoil.*—The Assyrians are addressed. In the preceding verse "thyself" is of course the Eternal.

6. *Thy times.*—Judah is addressed.

7. *Their valiant ones.*—These are the magnates of Judah sent as ambassadors to Sennacherib at Lachish, and who have discovered that the surrender of Jerusalem will be required as well as their presents and tribute.

8. *The highways lie waste.*—Owing to the presence of the Assyrian host in the country.

ib. He hath broken the covenant.—Sennacherib, after accepting Hezekiah's submission, had then demanded, further, the surrender of Jerusalem.

11. *Ye shall, etc.*—The Assyrians are addressed.

13. *Ye that are near.*—The prophet now addresses his own countrymen.

17. *Shall behold the land spreading.*—Shall see the borders of the kingdom extended as in the time of David and Solomon.

18. *The terror.*—Of the Assyrian conquests.

ib. Where is the assessor, etc.—Where is now the foreigner who assessed the tribute, and weighed it when paid, and who counted the towers of our fortresses in order to besiege them?

19. *Of a dark speech.*—See note on xxviii, 11.

21. *A place of broad rivers.*—No earthly waters, but the river of the peace of God. Compare Isaiah lxvi, 12.

23. *Thy tacklings are loosed.*—Judah is addressed. After a moment of alarm and danger, Judah shall see the Assyrians in retreat and shall despoil them.

SENNACHERIB.

(CHAPTERS 36–39.)

See the introductory note to the last chapter.

36. 1. *Now it came to pass, etc.*—See Introduction, p. 27 and p. 40, for the reasons for thinking that the words, “Now it came to pass in the fourteenth year of king Hezekiah,” ought to stand not here but at the beginning of chap. xxxviii. The present chapter should begin: “Now Sennacherib, etc.” We are in this chapter not at the fourteenth year of Hezekiah’s reign, but at the twenty-fourth.

2. *Rabshakeh.*—This, like Tartan in xx, 1, is not the man’s own name but a title. Rabshakeh means “chief officer.”

3. *Eliakim . . . Shebna.*—See xxii, 15–25, and notes.

7. *Whose high places.*—Hezekiah had put down the idolatrous worship throughout his kingdom (II Kings xviii, 4); and the Assyrian treats this as an outrage upon the God of the land.

ib. Before this altar.—Before the altar in Jerusalem only.

8. *I will give thee.*—A sarcasm on the weakness of

Judah. Even if you give them horses, they have not soldiers to put upon them.

11. *The Syrian language*.—Hezekiah's ministers beg Rabshakeh to speak Aramaic, not Hebrew, that the common people may not understand them.

ib. *That they may eat, etc.*—Who have to undergo siege and its extremities of famine for your pleasure.

17. *Until I come, etc.*—According to the Assyrian system, the inhabitants of Judah were to be finally deported as those of Israel had been.

19. *Hamath and Arphad*.—See note on x, 9.

ib. *Sepharvaim*.—Sippara, or the sun-city, in Mesopotamia, on the Euphrates.

37. 8. *Libnah*.—Like Lachish, one of the cities of Judah. Sennacherib probably moved from Lachish hither in order to meet the army of Tirhakah.

9. *Tirhakah*.—Sennacherib defeated the army of Egypt and Ethiopia at Altaku, in the south of Palestine. But it is doubtful how far his victory was complete; at all events it did not enable him to effect the conquest of Egypt. Tirhakah, or Taharka, did not come to the throne until 692 B.C., so that he is probably here called "king of Ethiopia," as commanding for Shabatok, his predecessor, the son of Shabak.

12. *Gozan and Haran, etc.*—Territories and places of Mesopotamia conquered by Shalmaneser. The "children of Eden" are the Bit-Adini, or tribe of Adini; Telassar, or Asshur's Hill, is probably a new name given to their place of dwelling by the conqueror.

13. *Hena and Irah*.—These places cannot be identified, but were probably in Mesopotamia.

24. *To the sides of Lebanon*.—Lebanon stands for Israel, the northern kingdom. After felling and destroying there, the Assyrian invader will now pass on to the hill of Zion at the farther end of Palestine, and to the royal palace of the kings of Judah.

25. *I have digged, etc.*—The Assyrian king's march

against Egypt is in the prophet's mind. He makes the king boast of providing water for his army in crossing the desert, and of turning the streams which defended the Egyptian towns.

30. *A sign unto thee.*—Judah and its king are addressed. For two years the invader's presence in the country shall prevent regular cultivation; then the land shall be rid of him, and the tiller of the ground shall resume his occupation.

36. *Then the angel, etc.*—See Introduction, p. 20. See also Herodotus, ii, 141, for a different account of this disaster to Sennacherib's army. According to Herodotus, the disaster took place at Pelusium, on the border of Egypt, and was due to a plague of field mice devouring the bow-strings, leathern shield-straps, etc., of the Assyrians.

38. *His sons smote him.*—As Sennacherib's death and Esar-haddon's accession did not occur till 680 B.C. this verse is probably a later addition. But see Introduction, p. 41.

38. This chapter relates events which happened in 711 B.C., and should probably, as has been already said, commence thus: "Now it came to pass in the fourteenth year of king Hezekiah, that in those days was Hezekiah sick unto death."

10. *In the smoothness.*—In the midst of the even-flowing, natural course of my days.

16. *By these things men live.*—By these divine promises and their fulfilment.

22. *What is the sign.*—See verse 7.

39. 1. *Merodach-baladan.*—In 711 B.C. this vassal king was preparing to revolt against Sargon, and would therefore gladly seize the opportunity of communicating with Hezekiah in view of his alliance. In 709 the revolt was crushed, and the stronghold of the Bit-Yakin, the children or tribe of Yakin, in Southern Babylonia, into

which Merodach-baladan had thrown himself, was taken and destroyed. But Merodach-baladan escaped, and in 704 we find him in revolt against Sennacherib, and again defeated. "I victoriously entered his palace at Babylon," says Sennacherib in an inscription, "and opened his treasures." Merodach-baladan survived, however, to revolt yet once more against Sennacherib on the Assyrian king's return from Palestine, and to be once more defeated.

6. *Shall be carried to Babylon.*—Nebuchadnezzar's conquest and Judah's captivity did not come until 588 B.C., one hundred and twenty years later. The capital of the great king in 711 was Nineveh. But Babylon was in Sargon's time a royal residence of the king of Assyria, and the most famous city in his dominions; when therefore the vassal king of Babylon visited Hezekiah, Isaiah might naturally use Babylon, Merodach-baladan's capital, for the representative city of the great power threatening Judah's existence.

THE END.

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